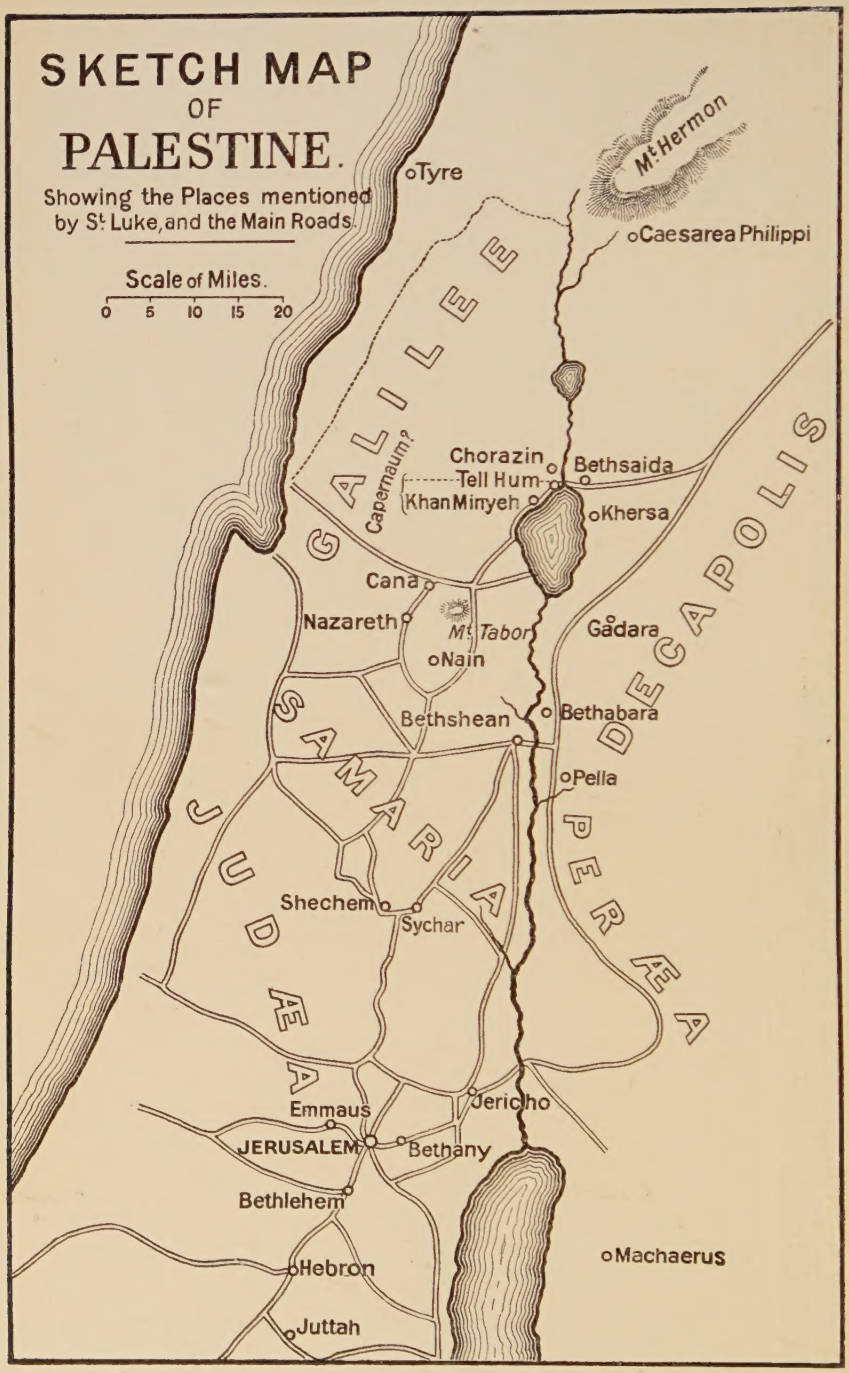
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ST LUKE

WITH INTRODUCTION AND NOTES

BY

LONSDALE RAGG, B.D.

CHRIST CHURCH, OXFORD,
EXAMINING CHAPLAIN TO THE
ARCHBISHOP OF WALES

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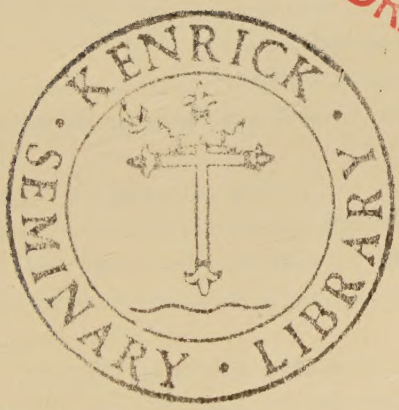

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PREFATORY NOTE BY THE GENERAL EDITOR

THE primary object of these Commentaries is to be exegetical, to interpret the meaning of each book of the Bible in the light of modern knowledge to English readers. The Editors will not deal, except subordinately, with questions of textual criticism or philology; but taking the English text in the Revised Version as their basis, they will aim at combining a hearty acceptance of critical principles with loyalty to the Catholic Faith.

The series will be less elementary than the Cambridge Bible for Schools, less critical than the International Critical Commentary, less didactic than the Expositor's Bible; and it is hoped that it may be of use both to theological students and to the clergy, as well as to the growing number of educated laymen and laywomen who wish to read the Bible intelligently and reverently.

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(i) An Introduction stating the bearing of modern criticism and research upon the historical character of the book, and drawing out the contribution which the book, as a whole, makes to the body of religious truth.

(ii) A careful paraphrase of the text with notes on the more difficult passages and, if need be, excursuses on any points of special importance either for doctrine, or ecclesiastical organization, or spiritual life.

But the books of the Bible are so varied in character that considerable latitude is needed, as to the proportion which the various parts should hold to each other. The General Editor

will therefore only endeavour to secure a general uniformity in scope and character : but the exact method adopted in each case and the final responsibility for the statements made will rest with the individual contributors.

By permission of the Delegat- of the Oxford University Press and of the Syndics of the Cambridge University Press the Text used in this Series of Commentaries is the Revised Version of the Holy Scriptures.

WALTER LOCK

PREFACE

THE present volume is designed, in conformity with the scope of the whole series, to provide a simple, practical, and, in some sense, devotional commentary on 'The most Beautiful Book in the World'; a commentary which shall keep the average reader in touch with the main results of modern scholarship, and introduce him here and there to conjectures and suggestive interpretations still *sub iudice*.

This will explain the frequent references made to the *Oxford Studies in the Synoptic Problem*, and the occasional references to books like Hawkins's *Horae Synopticae* and Stanton's *The Gospels as Historical Documents*. The author felt it incumbent on him, at the risk of occasional tediousness, to keep the Synoptic Problem always in view, and to give his readers constant opportunities for consulting what he conceives to be the best opinion on the subject easy of access.

To the writers of the above-mentioned works, and to others mentioned from time to time in the succeeding pages, the author acknowledges a real debt of gratitude. But there are two names of which he cannot but make special mention: Dr Lock, general editor of this series, to whose kindly but sure criticism and to whose suggestions the volume owes much, and the Rev. Paul Levertoff, the learned subwarden of St. Deiniol's Library, from whose generously administered stores of Rabbinical lore he has gathered the information specially marked (P.L.) in the Notes, and much besides. Still more he owes, as does all the world, to the Beloved Physician and Evangelist himself, of whom he would fain have proved himself a more worthy disciple.

The writer is quite conscious that his own individual tastes, especially his love of Italian Art, have affected the Commentary in a way that may seem out of due proportion, but he feels that each new Commentator should enable the reader to approach a familiar subject from a fresh point of view : and the tradition which regarded St. Luke as a portrait painter has supplied a pretext for this.

Perhaps more justification may be needed for the use of Papini's *Storia di Cristo* which only appeared in 1921. On its behalf may be pleaded the extraordinary graphic power of this latest recruit from the ranks of Christ's enemies to those of His ardent disciples, whose setting of the Gospel narrative, based on no mean understanding of the relevant literature, though deliberately non-critical, is by no means uncritical. The references to Dante may also be excused in this sex-centenary anniversary of his death, when a considerable and growing number of English students is more than ever convinced that ' He being dead, yet speaketh.'

Holy Cross Day, 1921.

L. R.

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INTRODUCTION

I. *The Author: Saint Luke*

Saint Luke is unique among New Testament writers, first in that his work—the third Gospel and Acts taken together—bulks largest: more than all St Paul's Epistles together; more than a quarter (nearly two-sevenths) of the entire New Testament; secondly, because he is the only Gentile contributor to the Bible.

His unique contribution to N.T.

What St Luke was as a man is reflected in his writings. Wide and deep sympathy, love of souls, interest in simple things, in manhood and womanhood, in childhood and domesticity, in the joy of life, in prayer, worship, praise, and thanksgiving; historical sense, keen observation, loyalty to fact; gift of narrative, dramatic, and artistic sense, and a certain genial humour; deep enthusiasm for the Saviour, the Divine-Human Christ, and for the first missionary heroes of the Ascended Lord—all these are there, and much more. No wonder his Gospel is described by Renan as 'the most beautiful book ever written.'

His character reflected in his writings

In spite of the scantiness of contemporary references we may say we know him better than we know any other New Testament writer except St Paul, whose inner revelations of his own heart in the Epistles are so beautifully supplemented by St Luke's narrative of his deeds and some of his words. Ac xx 18–38, for instance, tells us much about St Paul's lovableness—and not a little about St Luke's.

What then does the New Testament tell us about St Luke, and what does he say about himself? The traditional title of the Gospel, κατὰ Λουκᾶν—'according to Luke'—holds the field.[1] We may safely assume that the third Gospel and Acts (certainly by the same hand) are his; and also, with the overwhelming majority of modern critics, that the 'I' of Lk i 3 and Ac i 1 is included in the 'We' of St Paul's companion of the Second and Third Missionary Journeys, who gives us his first-hand experiences in Ac xvi 10–17, xx 6—xxi 18, xxvii 1—xxviii 16.

Author of third Gospel and Acts

St Paul mentions Luke three times by name, in letters of which one (2 Tim) certainly belongs to the Apostle's second imprisonment at Rome—the imprisonment which led up to his martyrdom (? A. D. 64). The other two are earlier. They have been

Luke mentioned by name

[1] See below, pp. xii, xiii, and Plummer, *St Luke* I.C.C., Introduction, § I, esp. p. xiv.

precariously assigned to the imprisonment at Caesarea (? A.D. 58–59), but more usually to the first captivity at Rome: the episode with which the Acts ends (? A.D. 59–60). We may perhaps securely assign them to this later period.

Evidence of Pauline Epistles

(*a*) *Epistles of First Roman Captivity*: Philem 24; Col iv 10–14. Besides implying that Luke was with Paul at Rome during this imprisonment, these references also give us further information. From the Epistle to Philemon we learn that he was (together with Mark, Aristarchus, and Demas) a 'fellow-worker' (*συνεργός*), i. e. *a co-operator with St Paul in missionary, evangelistic work.*

An evangelist

From the Epistle to the Colossians we learn still more. Col iv 10–14 gives two groups of names: (1) three converts from Judaism—'the only ones'—viz. Aristarchus, Mark, and Jesus called Justus: (2) three by inference *Gentiles.*

This important evidence is corroborated by the internal testimony of his own writings, to the effect that St Luke is not a Hellenist Jew but a *genuine Gentile.*

A Gentile

Further, Luke is styled here (iv 14) *ὁ ἰατρὸς ὁ ἀγαπητός*, 'the beloved physician': a statement again, as most critics think, fully corroborated by the evidence of his phraseology (see further, pp. xxx, xxxi). This title is taken up by ecclesiastical writers, beginning with the Muratorian fragment (A. D. 170–200), where he is described as *Medicus.* 'Beloved' speaks to us of his character; 'physician' of his profession and attainments. This latter suggests that which we all find in his writings—a keen student of human nature, with a sympathy for human weakness and infirmity, and a marked interest in childhood, motherhood, joy, and pain.

A physician

Further, it puts him among the scientists of his day: with faculties of observation and judgement specially trained, a capacity for weighing evidence, an instinctive feeling for accuracy and order. Doctors were highly thought of by the Empire in those days. Julius Caesar had given the citizenship to all those resident in Rome (Suet. *Jul.* § 64).

Evidence of Pauline Epistles

'Beloved Physician'

(*b*) *Epistle of the Second Roman Captivity*: 2 Tim iv 11. This reference enforces and illustrates the 'beloved' of Col iv 14, and adds a touch of deep human interest reflecting honour upon St Luke. 'Only Luke is with me.' Of St Paul's former companions Mark is apparently at Ephesus, the destination of the letter, on apostolic business (iv 10); Demas has 'forsaken' his leader. The 'Beloved' is also the loyal to the end; and may indeed have been the amanuensis of the Epistle.

Loyalty to the end

The only other possible New Testament reference to St Luke is that of Ac xiii 1, where '*Lucius of Cyrene*' stands shoulder to shoulder with Herod's foster-brother (cf. Lk viii 3 note) among the group of prominent churchmen at Antioch in Syria, who send forth Paul and Barnabas on their mission. If it were possible to identify *Lucas* with *Lucius*, this would harmonize with the early and general

Doubtful reference in Ac xiii

tradition that connects Luke with Antioch[1]; it would also go some way to explain the special interest shown, in the third Gospel and the Acts, in Herod's court and household (cf. viii 3, ix 7, xiii 31, xxiii 7–12; Ac iv 27, xii, xiii 1).

Antioch

Till quite recently the identification of the two names was considered childish and hopelessly unscientific. But Sir W. M. Ramsay has reopened the question. It may remain true in general that Lucas (Λουκᾶς) is properly the abbreviation of the *cognomen* or 'third name' of a Roman—in full, Lucanus[2]—while Lucius is a very common *praenomen* or 'first name'; but Ramsay has found evidence that in early inscriptions in Asia Minor: (*a*) Lucas was used as a *praenomen*, presumably equivalent to Lucius—we have the name λουκας τιλλιος κριτων—and (*b*) that the two forms were apparently applied actually to the same person; for a pair of inscriptions gives the names of two brothers variously as λουκιος, πομπουλιος, and λουκας, πουμπουλιος.[3]

Lukas and Lucius

This certainly makes the identification of our Luke with Lucius of Cyrene conceivable; nor is there wanting another piece of evidence to favour the identity. For the 'We', which in our authorized text of Acts occurs first at xvi 10, is found in *Codex Bezae* (conjectured by Blass to represent Luke's own first edition of his book)[4] at xi 27, where this text adds, 'and there was much gladness, and when we were collected together, one of them named Agabus spake. . . .'

Western reference in Ac xi 27

Nor should we omit, in this connexion, the fact mentioned by a recent commentator[5] that there was a good medical school at Cyrene.

Are there any other possible references to St Luke in the New Testament? Such have been conjectured in two of St Paul's Epistles.

Other possible references

(*a*) 2 Cor viii 18—'the brother whose praise is in the Gospel.' Origen identified this 'brother' with St Luke, and certainly Luke might answer to the description, as a faithful 'fellow-labourer' of the Apostle in evangelistic work, though any reference to his authorship of the 'third Gospel' is out of the question.

2 Cor

(*b*) Later on in the Epistle (2 Cor xii 18) mention is again made of 'the brother,' sent in company with Titus. Souter suggests that St Paul is referring to Titus's own brother—certainly a valid and natural translation of the Greek—so that if these identifications are accepted, we gain a new fact about St Luke; namely, that the recipient of one of St Paul's

[1] First, in the Latin *Praefatio Lucae*, attributed by Harnack to the third century at latest. There he is styled 'a Syrian of Antioch.'

[2] 'Lucanus' would make the Evangelist a namesake—possibly a fellow clansman—of the well-known poet M. Annaeus Lucanus (d. A. D. 65), an elder contemporary, and might connect him also with the contemporary philosopher Seneca, who belonged to the same Annaean *gens*.

[3] *Recent Discovery*, pp. 374–377.

[4] On *Codex Bezae*, see further, § VI, p. xlii.

[5] See A. S. Peake's *Commentary on the Bible*, p. 724.

Pastoral Epistles was brother to the author of the Acts and the third Gospel.[1]

Having exhausted all possible references to St Luke in St Paul's writings, we now turn to note what he has to say about himself.

His autobiographical references may be divided into three groups: (*a*) the dedication of the third Gospel, (*b*) the dedication of the Acts, and (*c*) the 'We' passages in the Acts.

Auto-biographical references

He speaks of himself as 'me' (ἔδοξε κἀμοί) in Lk i 3, as 'I' (ἐποιησάμην) in Ac i 1, and includes himself in the 'we' (ἐζητήσαμεν) of Ac xvi 10, &c.

(*a*) Lk i 1–4—the best bit of Greek in the New Testament (see p. xxvii)—expounds the author's purpose and plan as a writer: *the purpose*, to put into the possession of Theophilus (not exclusively, of course, though the form of a Dedication necessarily suggests this—Theophilus addressed as 'Excellency' (κράτιστε), and therefore probably a Roman official of some dignity) accurate information as to the fundamentals of Christianity. Theophilus is perhaps a catechumen (i 4), and possibly resident in Antioch. The *method*, to compile an ordered narrative by consultation of eyewitnesses and documents and the careful sifting of evidence.

Dedication of third Gospel

(*b*) Ac i 1. Here St Luke announces to Theophilus (no longer addressed with the title) his purpose to continue beyond the Ascension the narrative of the Lord's work and influence (what Jesus *went on* 'to do and to teach'). Here there is the same orderly arrangement as we can discern in the third Gospel. The work of Christ's Gift and Representative, the Holy Ghost, is shown to us in ever-widening circles, of which the outline is given in our Lord's words (Ac i 8)—'Jerusalem . . . Judæa and Samaria . . . uttermost part of the earth.' To the minute accuracy of the setting of this narrative where it can be tested, Sir W. M. Ramsay's researches bear eloquent testimony.

Dedication of Acts

(*c*) Ac [xi 27a], xvi 10–17, xx 6—xxi 18, xxvii 1—xxviii 16. (So-called 'Travel-Document'.) The first person plural—the 'We'—shows St Luke as companion of St Paul in his missionary wanderings, even as the references in Philem, Col, and 2 Tim show him as sharer of the Apostle's imprisonments.

The 'We' passages in Acts

Its earlier occurrence in the Bezan text (D) would indicate a much earlier acquaintance with St Paul—probably previous to A. D. 40—but in his later edition[2] Luke seems to have expunged this and confined the references to the time of more active companionship with the Apostle.

St Paul has a vision of a 'Man of Macedonia' at Troas, urging him to 'come over and help us'—and immediately, in the next verse (Ac xvi 10), the 'they' of the narrative becomes 'We', and Luke is one of the party. Ramsay[3] (and Souter following

The 'Man of Macedonia'

[1] It would be tempting to see St Luke in the γνήσιε σύνζυγε—'true yoke-fellow' of Phil iv 3 for not a few reasons, were it not that Luke was almost certainly at Rome with the Apostle when the Letter was written.

[2] If we are to accept Blass's theory.

[3] *St Paul the Traveller*, p. 203.

him [1]) identifies Luke with the 'Man of Macedonia' of Ac xvi 9. Antioch, Luke's traditional native city, like so many of the Greek cities of the East, was a Macedonian foundation, colonized by aristocratic families of Macedonia. May not St Luke have been an Antiochene of Philippian descent, and so at home in Philippi? Certainly there is in Ac xvi 12 an apparently disproportionate emphasis on Philippi. It is described (*α*) as *πρώτη τῆς μερίδος πόλις*—'first of the district'—true, doubtless, in some sense, since Luke is our authority; yet Amphipolis was actual capital of the district, and Thessalonica of the province. (*β*) He names it also as a Roman 'Colony.' This is certainly the case: but it was true also of Antioch in Pisidia, of Lystra, of Troas, of Corinth—all of which he names without mentioning their colonial status. Philippi, as the scene of the momentous defeat of Brutus and Cassius in 42 B.C., was surely well enough known to St Luke's Gentile readers. But (unless the reference to its status be merely inserted to lead up to xvi 37, 38) obviously he has a special interest and pride in it, as St Paul in Tarsus, when he calls himself in Ac xxi 39 'a citizen of no mean city.'

Interest in Philippi

Is it necessary, however, that Philippi should therefore be St Luke's native city? We may argue, perhaps, against Rackham's suggestion (*Acts*, pp. xxx, xxxi) that Luke's native place was *Pisidian* Antioch, by adducing the fact that he does not even trouble to accord that city its status as a colony; but for his special interest in Philippi we may find other sufficient reasons.

Not only do the 'We' passages indicate periods in which the author accompanied St Paul on his missions; but one, at least, of the gaps where the first person is dropped is full of significance.

Luke's mission at Philippi

Ere the Apostle leaves Philippi on his Second Missionary Journey, the narrative (xvi 18) relapses into the third person, and the 'We' is not resumed until St Paul returns to the same city, some six years later, on his Third Journey. The natural and generally accepted inference is that for those years, or the greater part of them, Luke remained at Philippi, engaged in a happy work of building up the Church; which would endear the Macedonian city to him for the rest of his life, and draw him not only to emphasize its importance in every possible way, but also to take pains to indicate in his narrative, when it came to be written, that he was with St Paul at the first founding of that Church (cf. the emphatic 'Paul and *us*' of Ac xvi 17).

In Ac xx 6—xxi 18 he joins his old chief again, and is his companion in the fateful journey back to Jerusalem (during which they were fellow guests of Philip the Evangelist—Ac xxi 8–10); was near him, doubtless (Ac xxiv 23), though not continuously with him (the 'We' is dropped from ch xxi till xxvii), during the long months of his imprisonment at Caesarea: his close companion again in the voyage to Rome (Ac xxvii 2), in the sojourn at Malta (xxviii 1–10), where he perhaps took part in the treatment of the sick (cf. the plural in Ac xxviii 10), and in the two imprisonments in the Eternal City.

Resumed companionship with St Paul

Art. 'Luke,' Hastings' *D.C.G.*

This companionship necessarily colours his outlook and his work.[1] Whether or not St Paul first converted him to the faith, we do not know. He nowhere styles him his 'Son'; and the early Latin *Praefatio Lucae*, says 'Luke, by nation a Syrian of Antioch, a *disciple of the Apostles* and *afterwards* a follower of St Paul, served his master blamelessly till his confession. For having neither wife nor children, he died in Bithynia at the age of 74, filled with the Holy Ghost.' 'Filled with the Holy Ghost'—a favourite expression of his own (Lk i 15, 41, 67, iv 1; Ac ii 4, iv 8, &c.). But his inspiration, under God, was not a little due to St Paul's companionship. To his own Hellenic sympathy and tolerance and width of outlook, love of beauty, and love of things human, he adds a Pauline enthusiasm for the cause of Christ—spiritual imperialism, and love of sinful souls.

Praefatio Lucae

Does the *Praefatio* quoted above give us a credible account of our Evangelist's last days? Internal evidence is in its favour. As Dr Vernon Bartlet points out (s.v. 'Luke' in *Encycl. Brit.*), an invented story would certainly have made him *martyred*; so the simple statement that he 'died at the age of 74' in itself goes some way to accredit the whole tradition. The fact that he is further described as a 'disciple of the Apostles' (plur.) has led a recent writer to conjecture (G. H. Whitaker, *Expositor*, Dec. 1919) that St Luke was the convert and disciple of Barnabas, whom he so enthusiastically describes in Ac xi 23, 24 (cf. iv 36, ix 27 sqq.); that he journeyed with him to Cyprus after the Apostolic quarrel (xv 39), and from Cyprus on a pioneer visit to Bithynia (which Paul's party were therefore inwardly warned to avoid), and thence joined the Apostle at Troas (Ac xvi 10).

St Luke's last days

In conclusion we may shortly summarize the external evidence for the foregoing assumption of Lucan authorship—an assumption which is found, as Dr Chase observes (*Credibility of the Acts*: Hulsean Lectures 1900–1901, p. 10), in the second century, as soon as the Church began to possess a strictly theological literature, and was never disputed in early centuries, and practically finds no denial among serious scholars to-day.

External evidence for Lucan authorship

True, there is no 'Luke' named in the two Books save in the *title* of the Gospel; but all MSS from the earliest have this title, which assumes that the 'me' of Lk i 3 (and consequently the 'I' of Ac i 1) refers to a person of that name. From Papias of Hierapolis, who has famous utterances about the first and second Gospels, we have no mention of the third, or of St Luke. But this 'Silence of Papias' means nothing more than that Eusebius, who preserves for us all of Papias that we have, does not happen to quote anything from him on this subject.

'Silence of Papias'

The earliest direct and definite evidence is that of Irenaeus (*Haer.* III i 2), who, writing about A. D. 180, 'united in himself the tradition of Southern Gaul, of Rome and of Asia Minor, and . . . as the

Irenaeus

[1] For marks of Pauline influence see p. xxii, note 2.

pupil of St Polycarp, was the spiritual grandson of St John.'[1] Irenaeus is followed by Clement of Alexandria and Tertullian and the full line of Christian writers; but he is preceded by Justin Martyr (*c.* A. D. 150), who, without giving names, cites from 'Memoirs of the Apostles *and those that* followed them' (*Dial.* III, cf. *Apol.* i 35) details peculiar to our Gospel such as the Annunciation, the Trial before Herod, and the Last Word from the Cross. Justin's pupil Tatian uses the third Gospel about A. D. 160 in Mesopotamia, weaving its substance, side by side with that of the first, second, and fourth, into his *Diatessaron*, or 'Harmony of the four Gospels.'

Justin Martyr

Tatian

But our earliest witness of importance is some twenty years earlier still (*c.* A. D. 140). Marcion the heretic, who for doctrinal reasons rejected the other three Gospels, but adopted and adapted the third as most in harmony with his ultra-Pauline teaching on Grace and the free gift of Redemption. It is, perhaps, not without significance that Marcion hailed from Sinope in Bithynia, the province which the *Praefatio* connects with Luke's last years.

Marcion

Once the Lucan authorship has been admitted, and the identification made with the Luke of St Paul's Epistles, numberless points of corroboration emerge: notably the 'medical language'[2] and the many traces of affinity with St Paul. On the other hand, the Luke of the Pauline Epistles is not, as such, a person of sufficient fame or prominence for it to be likely that something like one-fifth of the New Testament should be ascribed to him without strong reasons.

Internal evidence corroborates

Finally, the admission of the common authorship of the third Gospel and the Acts, to which every argument of internal evidence—dedication, language, style and vocabulary, outlook and tendency—clearly points, intensifies the conviction that both of them come from the hand of Luke, Paul's physician, fellow traveller, and fellow worker; and the occasional inconsistencies between the narrative of Acts and the Pauline Epistles, which make the story of the Apostle's life so difficult to trace out in detail, themselves tell in the same direction. At any rate, they would not have been deliberately introduced by a later pseudepigraphic writer of *c.* A. D. 100.

II. *Date and Circumstances of Writing of the Gospel*

We may take for granted that our third Gospel and the Acts come from one hand, and that we may without hesitation attribute them to their traditional author, the companion of St Paul. For the final establishment of this position we owe a debt of gratitude to Prof. Harnack and Sir W. M. Ramsay.

Adolf Harnack, in his *Lukas der Arzt* (Leipzig, 1906), records his own

[1] Chase, *loc. cit.*

[2] See p. xxix.

conversion, based on linguistic and literary grounds, to the view that the third Gospel and the Acts are a historical work written in two books, and written, as tradition says, by Luke the Physician, Paul's fellow traveller and fellow evangelist. Ramsay in *Luke the Physician* and other works accepts Harnack's results (which in some parts he had anticipated) and goes farther. He brings archaeological evidence to bear, and demonstrates, to his own satisfaction, that Luke's history *is true*. If we inquire into the date of the composition of the Gospel, we must take into account, as a preliminary, the probable date of the Acts. In one sense the two may be said to form (with a slight overlapping, Lk xxiv 13 sqq., Ac i 1–14) two volumes of a single work, designed to tell Theophilus, and with him, doubtless, other educated Gentiles: (*a*) the *Gospel*—what Jesus 'began to do and to teach' before His Ascension—and (*b*) the *Acts*—what He *went on* to do and to teach by and through His Pentecostal presence.

Date of Gospel depends on that of Acts

Now there are signs that an interval of some years may have passed between the completion of the Gospel and that of the Acts.

Probably an interval between the two

(*a*) *The 'overlapping.'* The end of the Gospel seems to suggest that nothing further is needed to complete the story. The way in which Ac i 1–14 covers again the old ground, with a difference, implies that in the meanwhile the author had learned more of the *perspective* of the 'Forty Days.'

(*b*) *The vocabulary and style* (see further, § III), as patiently and exhaustively analysed by Sir J. C. Hawkins (*Horae Synopticae*, 1st ed., Oxford, Clarendon Press 1898), though offering no evidence for difference of authorship between the books, do evince such variations as might well be accounted for by lapse of time, and new experience and environment.

To these some would add the difference between the two dedications.

(*c*) *Theophilus*, in Acts, is no longer addressed as κράτιστε. Either the person addressed has completed his term of office, or St Luke has become more intimate with him, or Theophilus has in the interval been baptized and become a 'brother' instead of 'His Excellency'—or both growing intimacy and Christian status may lurk behind this discarding of formality.

Whatever weight is to be attached to this last consideration may be largely discounted if we accept the suggestion of Prof. Cadbury (*Expositor*, June 1921) that Theophilus is a well-disposed pagan official, and that the third Gospel is a Christian 'Apology,' addressed to the ruling race in general (cf. note on i 3).

We know of four pauses—periods of comparative repose or stability—in St Luke's life after he emerges into our view as companion of St Paul, in Acts. (1) at *Philippi* (? A. D. 50–55), (2) at *Caesarea* (A. D. 56–58), (3) at *Rome* (? A. D. 59–61), and (4) again at Rome (? A.D. 62–64). There is no trace in Luke's writings of the martyrdom of his hero, St Paul, unless the retention of the pathetic presentiment of Ac xxi 13 is such. (It has been argued that whereas St Paul did as a matter of fact visit Ephesus between his first and second Roman

Argument for earlier date: ending of Acts

imprisonment, he would have expunged this reference had not his hero been dead when he published.) That martyrdom is usually assigned to A. D. 64–65. If it is inconceivable that he should have failed to mention an event of such significance to him personally and to posterity, we must posit the close of his *literary* activity (unless works of his are lost) before 64–65.

On the other hand, there are two sets of indications which would argue a later date: the evidence of ch xxi, and the supposed use of Josephus.

Arguments for later date: Josephus

Josephus, the historian of the siege and fall of Jerusalem in A. D. 70, wrote in the years 75–93. It has been claimed (chiefly owing to the mention of 'Theudas' in Gamaliel's speech, Ac v 36—identified by critics, but clearly not by Luke, with a later Theudas named in Jos. *Ant.* XX v i; and the statement about Herod Philip in the Gospel, iii 2—see note there) that St Luke used Josephus's writings, and used them very carelessly. On both of these points—especially the supposed identification of Theudas, one is tempted to quote a celebrated note of Harnack's.[1] The carelessness involved itself rules out the careful and accurate author of the third Gospel and the Acts.[2]

Fall of Jerusalem

As to the argument from Lk xxi 20, that is more serious. Many moderate critics have seen there, and in xix 43 (see notes *ad loc.*), indications that the Gospel assumed its final form after the destruction of Jerusalem. Some critics, comparing the language St Luke puts into our Lord's mouth with that of the other Synoptists, roundly declare that it is a *vaticinium post eventum*—that he must have written with a knowledge of the events after they occurred (on this compare Blass's counter-argument, referred to on p. xlii): others think that, in his interpretation of the phrases into language intelligible to Gentile readers, he was unconsciously influenced by the form events had already taken. This may be true, and yet leaves us with a date earlier than 70. Encircling armies and trenches, and razing of a rebellious city, would be a natural forecast for an intelligent man who could gauge the possibilities of Jewish insurgence some years earlier. There is, in fact, nothing peculiarly distinctive in the reference to encircling armies (xxi 20); and

[1] In an article on 'St. Felix and Regula in Spain' I read (pp. 6 f.) as follows: 'If any one had anywhere read that in the 3rd decade of this [19th] century a pupil of the public school of Aarau, the son of one Trümpi, a pastor in Schwanden [Canton Glarus], was drowned near Aarau when bathing in the Aar, and had afterwards read somewhere else that in 1837 one Balthazar Leuzinger, son of M. Leuzinger, the pastor in Schwanden, was drowned when bathing in the Aar close to Aarau, if the reader were at all of a critical turn of mind he would assuredly have drawn the conclusion that one and the same occurrence was evidently referred to in each case. . . . And yet it actually happened that two young natives of Glarus, both of them sons of a pastor in Schwanden, were drowned in the neighbourhood of Aarau [thus a long way from Schwanden].'—Harnack, *Acts*, Eng. tr. 1909, p. 247 note.

[2] See Plummer, pp. xxxi–xxxii, also Bebb, 'St Luke's Gospel,' in Hastings' *D.B.* iii 168.

a glance at the Septuagint shows that the earlier passage (xix 43, 44) reflects the siege phraseology of the Old Testament, and is remarkably paralleled by Ezek iv 2, with an added reminiscence of Ps cxxxvi 9 or Hos xiv 1 in the reference to the 'children.' [See further, note on xix 43, 44.] Says an American writer (Shailer Matthew, *Messianic Hope in New Testament*, Chicago Univ. Press 1905): 'That Jesus expected the fall of Jerusalem is beyond question.' . . . 'This passage may have been sharpened up by Luke, but such a hypothesis is really gratuitous. Any picture of the doom of a city might easily run into the conventional picture of a siege' (p. 230). Zahn (*Introd. to N.T.*, Eng. tr., T. & T. Clark 1909, vol. iii) regards the date of the Gospel as entirely independent of the fall of the Holy City, but places it on other grounds somewhere between A. D. 67 and 90—after the other two Synoptics, and before the fourth Gospel. It may be well to remind ourselves (cf. Plummer, p. xxx) that these later dates—even the extreme limit of A. D. 100–110 proposed by P. W. Schmiedel (*Encyc. Bibl.* 1792)—are not inconsistent with Lucan authorship.

The close of Acts

But a late date for the Gospel means a still later date for the Acts (say, A. D. 75–85); and if we accept this late date, how are we to account for the abrupt close of that book?

Is it dramatic?—the spiritual imperialist brought to the centre of world-empire and left there? But would not his martyrdom have made a still more dramatic ending?[1]

Or did St Luke contemplate—or even write—a (now lost) third volume?

The most obvious (though not an absolutely *necessary*) inference from the abruptness of the ending is that the author finished writing at the end of St Paul's first Roman imprisonment. This date—about A. D. 64—for Acts is accepted by one of the latest critics, Prof. C. C. Torry (see A. S. Peake's *Commentary on the Bible*, 1920, p. 742), who thinks that Ac i 1—xv 35 is Luke's translation of an Aramaic document which fell into his hands, and was supplemented (Ac xv 36—xxviii 30) by what was largely within his own recollection: that this book therefore was not, like the third Gospel, a work of great labour and research, but a comparatively simple task which might occupy a relatively short time.

Conclusion

Provisionally accepting this date for Acts, we must find an earlier one for the Gospel.[2] If Acts was brought out during the second imprisonment at Rome, the Gospel (at any rate in its earliest form[3]) may well have been planned, meditated, and prepared for during the

[1] On the other hand, E. J. Goodspeed in an article on the 'Date of Acts' in *Expositor*, May 1919, points out a parallel in Xenophon's *Memorabilia*. Xenophon never mentions there the death of Socrates, but explicitly refers to his *condemnation* to death. So the author of Acts does not record, but (in Ac xx) 'forebodes' the death of his hero. 'If these forebodings had turned out to be groundless, Luke,' he suggests, 'would not have recorded them.'

[2] It may be worth mentioning that Dr. Chase (*The Gospels in the light of Historical Criticism*, March 1914) has thrown out a suggestion of an earlier date for Acts than for the third Gospel. But this will not appeal to many.

[3] Cf. Canon Streeter's latest suggestion, p. xxiii, note 1.

missionary years at Philippi (? 50–56), worked up, with important additional matter, at Caesarea (56–58), and, if not completed then and there, brooded over during the voyage and three months' sojourn in Malta, and completed soon after arrival in the Eternal City.

As a matter of fact the third Gospel, like the Acts, seems to show special traces of the Caesarean sojourn. But this brings us to the subject of Sources.

III. *Sources of the Gospel: Its relation to the other Gospels*

The third Gospel, like the Acts, shows marked traces of the sojourn of its author at Caesarea while St Paul was imprisoned there (A. D. 56–58 ?). At Caesarea, which as early as the tenth chapter finds prominent mention in the Acts, resided (Ac xxi 8) Philip, the Evangelizer of Samaria[1] (Ac viii; cf. Lk ix 52, x 33 sqq., xvii 11 sqq.), and his prophetess daughters: interested doubtless in the women's side of the Gospel story (cf. Lk i—ii, vii 11–17, vii 26–fin., viii 2, x 38–42, xviii 1–8, xxiii 27, xxiv 10, and below, p. xli) and able to give Luke access to some of the principal female characters in the great drama—possibly even to the Blessed Virgin herself.

Sources: Palestine

Oral

How much of the special richness of St Luke's Gospel: the story of the Infancy (i—ii), the 'Great Insertion'—recording a Galilean and Peraean Ministry of which the other Synoptists give scarcely a hint (ix 51—xviii 14)—and the additional touches which the third Evangelist adds to the narrative of the Passion and Resurrection—may be due directly or indirectly to Philip's household, it is impossible to say. Speaking of Acts viii and other matters Harnack says (*Acts*, Eng. tr. 1909, p. 245): 'The whole of the phenomena seems to be best explained on the supposition that St Luke received from St Philip (or from him and his daughters) partly oral information, and partly also written tradition, which helped out the oral accounts.'

In any case his residence in Palestine seems to have given him access to documents in Hebrew and Aramaic (cf. the phenomena of Lk i—ii and of Ac i—xv); to some one—Manaen (Ac xiii 1) or Joanna (Lk viii 3) or both—familiar with Herod's Court (Lk iii 1, 19, viii 3, ix 7, xiii 31, xxiii 6–11, cf. Ac xii); possibly to the Lord's Mother (ii 19, 51), to either Mary or Martha of Bethany (x 38–42), and to that Cleopas from whose lips, it is reasonable to suppose, came the distinctive and vivid story of xxiv 13 sqq. These might be among the 'eyewitnesses' of Lk i 2.

Documentary

Important as are the documentary sources of our Gospels (and to these we shall refer later on), we must give due weight also to the evidence of oral transmission, and by oral transmission we mean not only information gained from individuals, but changes in the

Source: Oral

[1] Cf. Chase, *Credibility of the Acts* (Macmillan 1902). 'There were only two persons from whom the account of what took place on the road to Gaza could ultimately have been derived, Philip and the Eunuch. With the former the writer of the Acts stayed many days . . .' (p. 20).

narrative of well-known topics resulting from mission work, from oral catechesis, and the like. Sir John Hawkins sees distinct traces of this oral transmission both in the different uses made of the same words and phrases in Matthew, Mark, and Luke, and in the transpositions of what are obviously the same words and sentences. In his second edition of *Horae Synopticae* (p. 217) he further expresses a strong opinion that St Luke and one of his fellow evangelists 'had provided themselves with written documents as their main sources, but that they often omitted to refer closely to them, partly because of the physical difficulties' involved in studying roll-manuscripts (cf. Sanday, *Studies in Synoptic Problem*, 16 sqq.) and partly 'because of the oral knowledge of the life and sayings of Jesus Christ which they had previously acquired as learners and used as teachers, and upon which it would therefore be natural for them to fall back frequently.'

This oral knowledge we can picture St Luke augmenting during his sojourn at Philippi, by news from every boat that hailed from Palestine, welding it into shape in his own mission-work, and supplementing and completing it by the personal investigations of his stay at Caesarea.

Larger documentary sources: Mark

But there are clearly larger and more far-reaching documents lying behind the Gospel than those with which St Philip's household might have supplied him. Among those of which he seems to have made principal use are two: one familiar to us all, surviving independently to this day; the other a conjecture of critics which has so much to be said for it that it is spoken of almost as a certainty. These two are St Mark and 'Q.' Mark (if he is really the author of the Gospel), the friend both of Peter (1 Pet v 13 [1]) and of Paul [2] (Ac xii 25, 2 Tim iii 11), must have been also the friend of Luke—they are mentioned together in Philem 24.

Possible 'oral' reference to Mark

In this way Luke would have 'oral' access to a living Mark—a fact which might account for some of the phenomena studied by Sir John Hawkins; and perhaps also for some 'Petrine' touches (e. g. Lk v 4–11) which the second Gospel does not record. But that he and the author of the first Gospel actually had before them a 'Written Mark'—the Gospel we know, or an earlier edition of it [3]—there can be no manner of doubt. They both repeat, almost word for word, nearly the whole of its narrative. Most critics now accept the second main source of Matthew and Luke, and call it 'Q' (from *Quelle* = source). This source appears to have been a collection of *sayings*, and is sometimes identified with the λόγια or 'Oracles' of the famous passage of Papias (ap. Eus. *H.E.* iii 39), in which he asserts that 'Matthew composed the oracles in the Hebrew language and each one inter-

Larger documentary sources: 'Q'

[1] So Papias (ap. Eus. *H.E.* iii 39), calls him 'the interpreter of Peter.'

[2] On Luke and Paul see § IV, p. xxix; the only *direct* debt to St Paul traceable in the third Gospel (except xxii 19, 20, see note there) is the special appearance to St Peter, Lk xxiv 34, 1 Cor xv 5.

[3] Possibly, e. g., omitting Mk vi 45—viii 26 and the last twelve verses (which seem partly dependent on Lk xxiv).

preted them as he could.' This original 'Hebrew Matthew,' translated already into Greek, or some document of a like character, lies doubtless at the back of the many sayings of our Lord not recorded in Mark which are reproduced almost or exactly word for word in Matthew and Luke, but often in different contexts. Thus 'Q,' though technically conjectural, has come to have in the minds of scholars a very positive existence. The contributors to the *Oxford Studies in the Synoptic Problem*, e. g., give us different 'fancy portraits' of it, in most of which you can detect the features of the same sitter. Thus to Sir John Hawkins (pp. 108 sqq.) it is a document consisting mainly of records of discourses, extant largely, though not exclusively, in the 'double tradition of Matthew and Luke'; to Dr Allen (p. 242) it is 'a collection of Christ's discourses and sayings compiled to represent certain aspects of His teaching, and . . . marked by a very characteristic phraseology,' while Canon Streeter (*op. cit.*, p. 212) describes it as 'a selection, compiled for a practical purpose, of those words or deeds of the Master which would give guidance in the actual problems faced by Christian Missionaries.'[1] A recent American writer (Prof. A. T. Robertson of Louisville, in *Contemp. Rev.*, Aug. 1919) claiming for Q the position of the 'oldest document,' draws out forcibly its testimony to the Divinity of Jesus, exhibiting 'the same essential picture of Jesus as the Christ that we find in the Gospels and St Paul's Epistles.' 'The facts in Q are open and simple and beyond dispute.' 'Jesus is . . . Son of God, Son of Man. One may explain it as one will, but the fact remains.' 'It is manifest that the impression made by Jesus during His ministry was all that the Gospels represent it to be. The heart of it all is in Q.'

But Q does not exhaust the non-Marcan sources of the first and third Gospels. In one great section these two Gospels at first sight seem to agree in supplementing St Mark—each of them prefixes to the narrative of the Ministry an account of our Lord's Nativity and Infancy (Mat i—ii, Lk i—ii). But as soon as we look into the two accounts, we find that they are independent to the point of seeming inconsistency; though further consideration shows how they can be adjusted (see notes on ii 39).

The source for Nativity

The whole relation of the first and third Gospels is one of extraordinary interest. The different grouping of the same items—of which typical instances would be the Temptation (Mat iv 1 sqq., Lk iv 1 sqq.), the Beatitudes (Mat v 3 sqq., cf. Lk vi 20–23), and much of the matter which Matthew collects in his 'Sermon on the Mount' (Mat v—vii), but which in Luke is not only scattered, but often deliberately associated with separate contexts in the narrative.

First and third Gospels

The Jewish tendency of the first Gospel is, to some extent, reflected in

[1] In *Hibbert Journal*, Oct. 1921 (vol. xx, pp. 103–12)—issued while the present pages were in the press—Canon Streeter develops his views further, holding that Q overlapped Mark more than has been hitherto realized, and arguing for an earlier edition of the third Gospel ('Proto-Luke') consisting entirely of Q plus Lucan matter, issued at Caesarea *c.* A. D. 60, and re-edited some twenty years later by the Evangelist, who then for the first time made some use of Mark.

the Hebraistic tone of Lk i—ii and Ac i—xii, and in St Luke's obvious knowledge of the Septuagint.[1] In strong contrast to this is the general attitude of the unique Gentile contributor to the New Testament, which makes him omit, as uninteresting to the general reader, matters exclusively Judaic such as figure largely in Mat v 17—vii 42 and in Mk vii (though, historically, the historian of the Acts shows himself interested in a later form of the problem of 'unclean meats,' Ac xv 29).

Prof. Burkitt summarizes thus the differences between the use of Marcan material in the first Gospel and the third: 'The Gospel according to Matthew is a *fresh edition* of Mark, revised, rearranged, and enriched with new material; the Gospel according to Luke is a *new historical work* made by combining parts of St Mark with parts of other documents' (*Sources for the Life of Jesus*, p. 97). Another writer (McLachlan, *Luke, Evang. and Hist.*, pp. 10, 11) sums up the relation thus: 'Where Luke retains what he found in Mark, he improves him verbally without losing the picturesque vividness (as Matthew sometimes does): but it is his *additions* to Mark that constitute his chief claim to love and reverence.'

Third Gospel and Synoptic problem

The importance of our third Gospel for the Synoptic problem can hardly be over-estimated. 'But for St Luke,' says Dr A. Wright (*Dict. C. G.*, 'Luke, Gospel of'), 'the Synoptic Problem would never have existed,' for the relations between St Mark and St Matthew are comparatively simple.

Third and fourth Gospels

Equally interesting, though less clearly definite, is the relation between the third Gospel and the fourth. Everything points to the fourth Gospel being later than the Synoptics, and being deliberately intended to supplement and, in places, correct the impression left by them. It is out of the question that St Luke should have had the text of St John before him—inconceivable, especially, if we accept an early date for the third Gospel. Yet there are marked affinities between the two. Schmiedel (*Encyc. Bibl.*, art. 'Gospels'), who characterizes the fourth Gospel as 'the earliest commentary on the Synoptists' (p. 1766),

Does John correct Luke?

says that St John here and there 'steps in to correct' St Luke where the latter alters the Synoptic tradition, or 'attempts to describe post-resurrection phenomena.' Thus Jn xviii 13 may be a correction of Lk iii 2, and xviii 12 of Lk xxii 52; while in three places John substitutes an *act* for Luke's *word*: Lk xxii 27, Jn xiii 1–5; Lk xxii 32, Jn xvii 15; Lk xxiii 44, Jn xix 30.

Points of contact: Mary and Martha

In subject-matter one of the most striking points of contact is in the mention of *Mary and Martha* (Lk x 38–42). The sisters, who live for us as few even of New Testament characters do, find no mention outside these two Gospels. St Luke's mention is clearly independent of St John's. He does not state the name of the village where they live. He makes no mention of their brother

[1] J. V. Bartlet ('Luke' in *Encyc. Brit.*) thinks that this shows Luke to have been not a proselyte but an 'adherent' of the Synagogue.

Lazarus, who is the pivot of the Johannine episode. But in a few telling words he draws their figures and distinguishes their characters so that we recognize them again when the fourth Gospel introduces them.

Samaritans

Again, St Luke and St John alone among the Evangelists record our Lord's dealings with *Samaritans*.

Here again the episodes are independent. St John's (ch iv) follows an early Judaean Ministry, for which at first sight the Synoptics appear to have no room. St Luke's (ix 50 sqq.) comes after the long Galilean Ministry. Here, perhaps, may be adduced the Miraculous Draught of Fishes which St Luke (according to one theory) reckoned rightly as a Galilean incident, and one closely connected with St Peter; but, having no place for Galilee in his post-resurrection episodes (see note on xxiv 6), marshalled among his matter for the early days of the Ministry (ch v).

Outline of Ministry

Further, St Luke may be observed, on a close inspection (see notes on ix 50 sqq.; x 38–42; xiii 31 sqq.) to allow place for more parallels with the Johannine picture of the Ministry of our Lord (see further, below, § VII).

Slight traces appear (iv 44 note) of the possibility of an early Judaean Ministry; and in the 'Great Insertion' room may be found for those two visits to Jerusalem, which St John places between the Feeding of the Five Thousand and the Holy Week (see note on ix 50 sqq., p. 141).

Finally, there is one disputed piece of narrative which might almost be said to bear unconscious testimony to the affinities between St Luke and St John. Many readers must have noticed the awkwardness with which Jn vii 53—viii 11, the *Pericope Adulterae*—section on 'The Woman taken in Adultery'—is fitted into its context. Various expedients have, in consequence, been adopted by scribes and editors ancient and modern.

The Pericope Adulterae

The passage is omitted by nearly all the best-known MSS (including the Uncials *Aleph*, A, B, C, L). It has been placed by some editors at the end of the Gospel—as a genuine fragment of which the right position is uncertain.

One group of MSS (the so-called 'Ferrar Group') places it in the third Gospel, following upon Lk xxi 38 (see note there). This transposition is accepted by F. Blass (cf. below, § VI, p. xliii), and is brilliantly defended by McLachlan (*St Luke, the Man and His Work*, ch xiii, esp. pp. 281, 282). He examines and dissects the passage very minutely, and concludes: 'the entire narrative is indisputably Lucan in Vocabulary and in Spirit,' 'the extraordinary verbal resemblances between St Luke's Gospel and the *Pericope Adulterae* cannot escape the slightest examination.' The evidence of vocabulary is certainly very strong: the incident itself is typical of what St Luke loves to record. If we suspend our judgement as to the actual transposition we may still see one more evidence of the affinity between the third and fourth Gospels in the fact that generations should have accepted as part and parcel of the fourth Gospel a passage so intrinsically Lucan.

And the fact that this affinity is difficult to account for directly—there

is no evidence of a personal meeting between the two Evangelists—may itself be accepted as bearing significantly upon the truthfulness of the record of each, and linking, as has been said, the Synoptic picture of Christ with the Pauline and Johannine conception.

The Passion and Resurrection

In the account of the Passion itself St Luke alone of the Synoptists preserves words of Christ (xxii 27) which harmonize significantly with St John's incident of the Feet-Washing (Jn xiii 4–17), and he alone, with the fourth Evangelist, clearly indicates that the Crucifixion took place on a Friday. These two alone draw attention to the fact that Joseph's was a *new* tomb (Lk xxiii 55, Jn xix 41), and alone record the appearance to the Eleven on the first Easter night (Lk xxiv 33 sqq., Jn xx 19 sqq.).

Pentecost and the 'spiritual' advent

A recent writer has observed yet another link between them (Frederic Palmer, *Amer. Journ. Theol.* xxiii, July 1919). The Day of Pentecost, of which St Luke is the unique historian, and to which his Gospel (see below, § V, p. xxxvii) may be said to lead up as to a climax, forms a link between the Synoptic and Johannine conceptions of Jesus. While in contrast with the Christ of Luke, who seems to place the resurrection and the moral assessment of mankind far away at the world's end, the Christ of John 'repudiates this view, and declares that he is himself the resurrection and the life, and that belief in him carries life with it immediately' (p. 312), yet it is Luke who in his picture of the Descent of the Holy Spirit 'records the moment and the means' by which the disciples became conscious of a real (though not corporeal) presence of the Master ever abiding with them. 'This conviction came to the disciples on the Day of Pentecost, and it changed the sphere in which the Master was present with them from an external to an internal one. It formed thus the transition from the Synoptic Conception of Jesus to that which was the basis of the Pauline and Johannine Conceptions' (*ib.*, p. 304).

IV. *Language and Style*

Form of Gospels relative to their purpose

In dealing with language and style we must remember the object of the Gospels as such—the main purpose of propaganda in the Mediterranean world. A modern American writer has so well summarized this (C. W. Votaw, *Amer. Journ. Theol.* xix, Jan. 1915) that it may be well to quote his words; remembering always that the third Gospel is addressed primarily to a man of culture, and so is to some extent less 'popular' in style than the others, though like them its speech is based on that *lingua franca* of Hellenistic Greek, on the character of which the papyrus discoveries are yearly throwing more light; while its permanent attraction and appeal is probably greater than that of the other three.

'In comparison,' says Votaw, 'with the elaborate literary productions of the Greeks and Romans, the Gospels were brief, special and popular

writings. In extent a Gospel was about the length of a chapter in the large histories, or of an Essay in the ethical writings, or of a play in the Tragedies. In character it was a *religious tract* intended to promote the Christian movement. In style it represented the popular spoken language of the common people, for the author was not a trained philosopher or a professional *littérateur*. The Evangelists produced their books for the simple practical purpose of preaching the Gospel to the Mediterranean world. They were writings of the people, by the people, for the people. They took on the characteristics which belonged to the Christian missionaries in their work. Their length and content and style were such as to make them efficient propagandist media among the masses of the Empire, who were in the main uneducated, poor, and obscure' (*op. cit.*, pp. 45, 46).

Luke a versatile stylist

St Luke's ultimate object is doubtless well expressed here. We conceive him as collecting material for his Gospel while engaged in keen evangelistic work in the slums of Philippi: but the dedication of his book, the perfect Greek of his preface, and the fact that in culture he belongs to the same class as the 'philosopher and professional *littérateur*,' mark him off in sharp contrast to his fellow evangelists. St Luke is, in point of fact, a stylist of great versatility, and one whose manner notably varies with his subject. He 'employs more classical words, and is more precise and accurate in his constructions than any other Evangelist' (McLachlan, *E. and H.*, p. 12). And while he can write the purest Greek, as in his preface, he can also develop at will a phraseology at least as Hebraistic as that of the Septuagint, with which he shows himself very well acquainted. It is noticeable that in the early chapters alike of the Gospel and of the Acts—where, presumably, he is most dependent on Palestinian sources—the Hebraistic style is strongest. It forms a striking contrast not only to the style of the short prefaces, but also to that of the later narratives of the two books. Yet withal it is worth remark that we 'pass without conscious effort from the one style to the other,' from the Hebraic to the Hellenistic (V. H. Stanton, s.v. in *Encyc. Brit.*). In Ac xiii—xxviii he is drawing mainly on his own experience. In the main body of the Gospel he again and again modifies and improves the phraseology found in St Mark—often (as, e. g., in vi 6, viii 27, 55) for no apparent reason than that of taste in style. These phenomena, Sir William Ramsay notes (*Luke the Physician*, p. 57), occur most frequently in the middle part of the Gospel.

Hebraisms and Hellenisms

The Hebraistic quality of ch i—ii presents peculiar features (see notes *ad loc.*), and there is some reason to infer that St Luke made use of written Hebrew sources, emanating from the circle of Simeon and Anna, Zacharias and Elisabeth, and the Blessed Virgin Mary, to whom he seems indeed to refer as to one from whom he had gathered material (see note on ii 19).

In general, we may adopt Sir Wm. Ramsay's phrase (*Lk. Phy.*, p. 50), 'The style of Luke's history is governed according to the gradual evolution of the Christian Church out of its Jewish Cradle.'

Dramatic and artistic faculties

The same turn of mind which led our Evangelist instinctively to colour the different sections of the narrative suitably to their background, shows itself also in a sort of dramatic power, and an artistic faculty of vivid graphic description—the capacity to sketch a life-like picture in few words, and to bring out his figures into Rembrandtesque relief. Herein lies a 'mystical' yet very real justification of the rather early tradition that St Luke was a painter who painted the Lord's Mother.

The foundation of this tradition lies in a meagre extract from a Byzantine writer of the sixth century, Theodorus Lector (*c.* A. D. 518), preserved by Nicephorus Callistus (Migne, *Patrologia Graeca*, Tom. 86, Pars I, p. 166). There he speaks of the 'portrait' (εἰκόνα) 'of the Mother of God which Luke the Apostle (*sic*) painted' as sent with other relics by the Empress Eudocia, when on a pilgrimage to Palestine, to Pulcheria at Constantinople.

Not a few pictures of the Blessed Virgin in early Byzantine style—like the Madonna of the Borghese Chapel in Rome, 'sent by Luke from Jerusalem to Theophilus,' and the 'Madonna di S. Luca' of Bologna, brought, it is said, from Sta Sophia in 433—are still popularly attributed to the 'Beloved Physician'; while S. Marco at Venice claims (or claimed) to possess the actual picture mentioned by Theodorus Lector, pillaged from Constantinople by the Doge Dandolo in 1204 (see further, Bolton, *Madonna of St Luke*, Putnam 1895).

Luke and Christian Art

No one who reads St Luke's descriptions, for instance, of the birth and infancy and childhood of the Saviour can fail to see in him a word-painter of exquisite touch and extraordinary skill. The pictures of Zacharias in the Temple, of the Annunciation, the Visitation, the Nativity, the Angels and Shepherds, the Presentation, the Finding in the Temple—in these the Evangelist is a very fountain of Christian Art. And the like are to be found scattered all through the Gospel: from the picture of the Feast in Simon's House, the Parables of the Good Samaritan and the Prodigal Son, right on to the vivid sketches of the post-resurrection appearances of the Lord. Nor is it only in isolated pictures that his genius shows itself. We note the subtlety and skill with which he interweaves contrasted colours: the birth stories of John and Jesus, the character studies of Mary and Martha, the attitudes of the Pharisee and the Publican, the penitent and the impenitent Robber at the Crucifixion (cf. V. H. Stanton, s.v. in *Encyc. Brit.*).

It has seemed appropriate from time to time, in notes upon the text, to make reference to some of the masterpieces of Art which St Luke's narrative has inspired. With the exception of St Matthew's 'Magi' (Mat ii 1–12) —surely the most 'Lucan' story in existence outside our Gospel—St Luke's word-pictures may be said to form the bulk of the evangelistic subject-matter of subsequent Christian Art.[1]

[1] See Additional Note appended to this chapter: *The Gospels in Art.*

Language and Vocabulary

As to the language and vocabulary of St Luke much has been written, and elaborate tabulations have been made, notably by Sir John Hawkins (*Horae Synopticae* and *Studies in the Synoptic Problem.* For a more summary study, see Plummer, *St Luke*, Introd., pp. lii sqq.). Investigation shows a strong individuality in Luke, when compared with his fellow evangelists; great freedom of expression, an extraordinarily rich vocabulary. There also emerge, as we might expect,

Paulinism

a striking number of expressions common (and peculiar) to St Luke and St Paul (see Plummer, pp. xliv, liv, and Moffatt, *Introd. to Lit. of N.T.*, p. 281). Dr Moffatt (cf. Hawkins, *Hor. Syn.*, p. 197) quotes a number of typical instances where strong verbal or substantial parallels occur between the third Gospel and the Pauline Epistles.[1] Reference has been made to these parallels in the notes on the text.

Graciousness

'Paulinism' in the sense of propaganda, as Moffatt rightly observes (*I.L.N.T.*, p. 281), has no place in St Luke. The graciousness and universalism of the Gospel come straight from Jesus Christ; but St Luke is an apt medium for this—fitted alike by his own character and by his companionship with the Apostle of the Gentiles. The notes of joy and tenderness, and the burning love of sinful souls, are conspicuous in the two travelling companions. Some would see in a 'Pauline Collection' emanating from the Apostle's entourage one of the definite 'Sources' of the Evangelist, as does Dr A. Wright ('Luke Gospel of,' in *D.C.G.*, p. 88), who attributes to this source nineteen discourses in the Gospel, including the Parables of the Prodigal Son, the Good Samaritan, the Pharisee and Publican, and Dives and Lazarus.

Humour

Tenderness and graciousness are near to humour, though not always associated with it in human temperament. A recent writer on the third Evangelist (McLachlan, *St Luke, the Man and His Work*, ch v), has entitled one of his chapters 'The Humorist,' and devotes sixteen pages to this aspect, instancing in particular the Parables of the Unwilling Guests (xiv 16 sqq.) and the Friend at Midnight (xi 5 sqq.)—see notes *ad loc.* If either of these Parables were already (as is suggested in *Oxford Studies*, pp. 134, 195) in Q, the source common to St Matthew and St Luke, it may argue the greater sense of humour in the third Evangelist that he did not feel called to omit them. McLachlan might have added references to St Luke's record of our Lord's irony, gentle (x 41) or severe (xiii 32, 33).[2]

The impression left by these pages is perhaps not altogether convincing, yet strong enough to establish, in a manner, the writer's contention. It is

[1] iv 32 = 1 Cor ii iv
vi 36 = 2 Cor i 3
viii 12 = 1 Thess i 6
x 8 = 1 Cor x 27
x 21 = 1 Cor i 21
x 16 = 1 Thess iv 8
xi 7 = Gal vi 17
xii 47 = 1 Cor iv 2
xx 38 = Rom xiv 8
xxi 24 = Rom xi 25

[2] The humour will, of course, be ultimately that of the Master: but the selection of it for permanent record and the phraseology of that record, the Evangelist's. (See notes *ad loc.*)

no outrage, assuredly, upon the seriousness and sublimity of St Luke. 'Humour,' he says, 'is no surface quality of the mind; it springs from deep sources, and pervades the whole being' (p. 144). As another writer observes (Dr Reid, art. 'Humour' in *Encycl. of Religion and Ethics*, vi 872–873), 'it is invariably associated with alertness and breadth of mind, a keen sense of proportion, and faculties of quick observation and comparison. It involves a certain detachment from and superiority to the disturbing experience of life.' It appreciates life's whimsicalities and contradictions, 'recognizes the existence of what is unexpected or absurd, and extracts joy out of what might be a cause of sadness. . . .' 'Humour is kindly, and in its genuine forms includes the quality of sympathy.' All the qualities named above are on the very surface of St Luke's writing, and we shall not feel that we are guilty of impious rashness if we look for touches of humour in the picture of the man tucked up in bed with his children while the importunate friend comes rapping at the door, or in the *crescendo* of futile excuses put into the mouths of churls who have already tacitly accepted an invitation. This humour is a part of his story-telling power. 'He has a genius,' says McLachlan (*Luke, E. and H.*, p. 12), 'for producing effects by contrast and antithesis. Pathos and sadness blend with joy and gladness in his Gospel, giving the narrative an exquisite taste of bitter-sweetness. In many ways St Luke is the one New Testament writer most in harmony with the modern mind.'

Luke the Scientist

St Luke has been called a 'Scientist'; and the truth that underlies this rather bold phrase gives, no doubt, an added touch to his modernness. He had, it is claimed (Ramsay, *Luke the Physician*, passim), the physician's mental training and faculty of diagnosis and deduction. This brings us to the question of the so-called 'Medical Language of St Luke.' More than 600 years ago Dante emphasized the fact that the author of the Acts was 'of the fraternity of Hippocrates'—

> . . . alcun de' famigliari
> Di quel sommo Ippocrate.
>
> (*Purg.* xxix 136–137.)

Medical Language

But the theme of St Luke's Medical Language, though broached in 1751 by Wetstein (*Nov. Test. Graec.* Tom. I, p. 643), and touched by a writer in the *Gentleman's Magazine*, June 1841, and doubtless by others, was first elaborated by the Rev. W. Kirk Hobart, LL.D. (*Medical Language of St Luke*, Longmans, London 1882). His starting-point was, of course, Col iv 14, 'Luke the Beloved Physician.' It has been remarked (J. Vernon Bartlet, s.v. in *Encyc. Brit.*) that, with a very slight emendation, the earliest historical reference to the Evangelist outside the New Testament will bear its testimony to this identification. The Muratorian Canon, in its Latin form, attributing both Gospel and Acts to Luke, goes on to say that Paul took him for companion *quasi iuris studiosus*—'as a Student of Law.' In the original Greek we should only have to change one letter, and read ΝΟΣΟΥ for ΝΟΜΟΥ, and the 'Student of Law' becomes a

student of *disease*. Hobart observes at the outset the curious coincidence that all the extant Greek medical writings of antiquity (those of Galen, Dioscorides, Aretaeus,[1] and in a sense, Hippocrates) emanate, like the third Gospel, from Asia Minor and the Levant (*op. cit.*, p. xxxi). He works steadily through the Gospels and the Acts, noting every word and phrase which is paralleled in the medical works of classical antiquity. As a result he claims (p. xxx) to have established: (*a*) that in describing pathological cases St Luke 'employs language that scarcely any one but a medical man would have used, and which exhibit a knowledge of the technical medical language which we meet in the extant Greek medical writers': and (*b*) that his general narrative, where there is no specific medical reference, exhibits 'words and phrases which were common in the phraseology of the Greek medical schools, and which a physician, from his medical training and habits, would be likely to employ.'

Harnack (*Lukas der Arzt*, Leipzig 1906)[2] and Zahn in Germany, and Sir W. M. Ramsay[3] in England, have warmly championed the general soundness of Hobart's claims; and, while discounting detailed items in his voluminous collection of words and phrases, have admitted the cumulative force of the evidence which he amassed. The subject is still warmly discussed to-day. An American critic, in a learned article on 'The Style and Method of St Luke' (Cadbury, in *Harvard Studies*, vi, Harvard Univ. Press [and Oxford Press] 1920), subjects the alleged data to a most severe analysis. He brings forward nineteen examples of 'Medical Language' in Matthew and Mark, absent from Luke, and endeavours to turn the tables by a hasty but brilliant examination, in Hobart's manner, of the language of *Lucian* (also an Asiatic Greek), from which he produces seventy-six words and phrases. He concludes (*op. cit.*, p. 51), 'Luke the "Beloved Physician" and companion of St Paul may have written the two books which tradition assigns to him, though their Greek be no more medical than that of Lucian, the "travelling rhetorician and show-lecturer." But the so-called Medical Language of these books cannot be used as a proof that Luke was their author, or even as an argument confirming the tradition of his authorship.' We are willing to admit, with Plummer (p. xiii), that this feature does not amount to a *proof* that he was a physician, and still less to a proof that it was St Luke. But we should claim that it *has* a confirmatory value, when such other evidence as exists is so strong in favour of the Lucan authorship. 'When all deductions have been made,' writes Dr F. H. Chase (*Credibility of Acts*, Macmillan 1902), 'there remains a body of evidence that the author of the Acts naturally and inevitably slipped into the use of medical phraseology, which seems to me irresistible' (pp. 13, 14).[4]

[1] Of these, Aretaeus and Dioscorides are more or less contemporaries of St Luke.

[2] Eng. tr., Williams & Norgate 1907.

[3] *Luke the Physician*. See esp. pp. 56, 57, where he summarizes six classes of evidence from the data—all going to prove that the author was a physician.

[4] See also Moffatt, *Intr. Lit. N. T.*, pp. 269, 298 sqq.

The Gospels in Art

Most of the inspiration and of the material for Christian Art throughout the centuries has been provided by the Synoptic Gospels, and among them conspicuously by the third.

The fourth Gospel indeed has scenes of particular interest for the artist—the Marriage Feast at Cana (ii 1), the Woman of Samaria (iv 7), the Miracle of Bethesda (v 2), the Raising of Lazarus (xi 43), the Washing of the Disciples' Feet (xiii 5), the 'Ecce Homo,' the 'Mater Dolorosa' (xix 5, 25), and the 'Noli Me Tangere' (xx 17)—but the fourth Gospel tells nothing of the Lord's Nativity and Babyhood; and even its account of the Passion—graphic, intimate, original as it is—is matched if not surpassed as regards pictorial details by the Synoptic Evangelists.

It is upon these two extremes of the Gospel story—the Childhood and the Passion of our Lord—that Christian Art has fastened from the first: and in these St Luke is supreme.[1]

'No subject, of course, is more popular among painters than that of the Adoration of the Magi, with its extraordinary scope for gorgeous and imaginative treatment, and here the source of inspiration is St Matthew. But when we remember that St Luke is our sole authority for the Annunciation, the Visitation, the Angels at the Nativity, the Manger-Cradle, the Circumcision, the Presentation, and the Boy-Christ among the Doctors, as also for the birth and childhood of the Forerunner, and the interweaving of the story of his infant life with that of the Saviour, we begin to realize something of the overwhelming debt of inspiration which pictorial Art owes to the third Evangelist. The countless representations of the Holy family and of the Madonna and Child, while they deal with subjects touched upon by two Evangelists, clearly draw their inspiration from St Luke, and afford a mystic justification to the tradition which attributed to his brush a portrait of the Mother of the Lord.

The early Italian painters who, in spite of a crudeness of technique and a naïve neglect of 'local colour' in the scientific or historical sense, entered with remarkable sympathy into the spirit of the Gospel story, devoted themselves almost exclusively to the beginning and the end, the Childhood and the Passion. The scenes offered by the Ministry were, in general, only treated

[1] It is a pleasure to call attention to the educative work of Mr. Philip Lee Warner, who in recent years has produced in a form suited to children, in the splendid style of the Medici Society, two beautiful little collections of examples from the Old Masters, entitled respectively *A Book of the Childhood of Christ* (1915) and *A Book of the Passion of our Lord* (1916). In the former 9 out of 13 are Lucan subjects, and 7 exclusively Lucan: in the latter 11 are Lucan subjects, though all, except the Agony, are common to the Synoptists. In the notes, pictures reproduced in these volumes are referred to as P. L. W.

Reference has also been given in the notes to *Christian Art*, by Mrs Henry Jenner, Methuen 1906, and to *The Gospels in Art*, Hodder & Stoughton 1904. But nothing has superseded the works of Mrs Jameson, to which the reader is constantly referred: especially *History of Our Lord*, 2 vols., Longmans (2nd ed. 1890) and *Sacred and Legendary Art*, 2 vols., Boston, Houghton & Muffin (n.d.).

by those who, like Giotto (at Padua) and Fra Angelico (at Florence), set themselves to portray in fresco the entire Gospel narrative. The potentialities of artistic inspiration in the narrative of St Luke are strong throughout the whole work, and especially in the parts peculiar to himself. Here and there they were seized upon by Renaissance painters; Paolo Veronese and Titian, for instance, discovered in the Feast of ch vii congenial opportunities for display of vast spaces, of grouping and of rich colour. But the touching scene of the Widow's Son at Nain, the parabolic trilogy of ch xv, and the sequence of Parables in ch xvi—xviii have been left, for the most part, to seventeenth-century and modern Art to attempt. We have to wait for Rembrandt for a study of the Good Samaritan and the Prodigal Son. An exception is the 'Good Shepherd' (see note on xv 9), a subject which, though neglected by Mediaeval and Renaissance painters, held a very high place in the earliest Christian Art.

With Palm Sunday and the Passion we get a wealth of representations, ancient, mediaeval, renaissance, and modern: and the independence of the Lucan Passion-Narrative (to which attention is called in the note on p. 247) here bears its fruit. The popular 'Stations of the Cross,' which form an invariable feature of the furnishing of Continental Churches, owe at least one member of the series—the Address to the 'Daughters of Jerusalem'—to our Evangelist, while the majority (in so far as they have Scriptural foundation) are shared by him with his fellow Synoptists.

And St Luke also has a preponderant share in the inspiration of those Fifteen Mysteries of the Faith which form the Rosary, and are so graphically if crudely represented by the terra-cotta groups in Pilgrimage Chapels characteristic of the Italian Lake District. The 'Joyful' Mysteries are almost entirely Lucan, and the 'Sorrowful' and 'Glorious' (again, so far as they are Scriptural), if not individual to him, in many cases derive some special and distinctive feature from his narrative. Here we may note that when St Luke shares a subject with other Evangelists, some exclusively Lucan trait has fixed itself in the memory of the painter, proclaiming the actual source of his inspiration. Typical instances are the Baptism, in which is almost invariably introduced the 'visible form' of the Dove, and the Agony in the Garden, where the strengthening angel appears to the kneeling Lord (see notes on iii 22 and xxii 43).

Modern religious Art, since Tissot, has taken a new turn, and aims at being at once devotional and realistic. In devotional intensity it can never hope to out-do the great Masters of the past. But its carefully thought-out scientific realism can make vivid the actual scenes of the wondrous Incarnate Life to a generation impatient of anachronisms. We may venture, however, to predict that whatever different phases religious art may assume in the future, St Luke will always hold his own. For he is essentially an artist among artists, and his word-pictures lend themselves uniquely to translation into line and colour.

V. *Characteristic Features of the Third Gospel*

Some of the characteristic features have already been noted above, § I, where we were treating of the author, his sources, and his style, and others will emerge when we come to consider his outline of our Lord's Ministry, and the form and structure of his Gospel. But there are two aspects of this Book which we may perhaps term the Scientific and the Spiritual, under which its outstanding characteristics may be conveniently grouped. The 'Scientific' aspect we would designate that in which his previous training as a physician and his undoubted gifts as an historian have play; by the Spiritual, that which gives scope for his artistic and imaginative gifts, his vivid sense of the supernatural and of the natural—those gifts which fit him to be the chronicler of Pentecost, while they make his Gospel, in its many-sided interests and sympathies, the most human of the four—the work of a man who might truthfully have said: 'Homo sum, humani nihil a me alienum puto.'

Two aspects: (1) Scientific (2) Spiritual

(1) *Scientific.* We cannot claim for the 'Beloved Physician' of Col iv 14 that his theory or practice was scientific according to modern standards or in the modern sense. But post-Baconian science is not 'a creation out of nothing.' Remarkable and revolutionary as have been its results, it was built upon foundations laid by less favoured generations. A civilization that could produce an Aristotle and a Hippocrates was not without a very real tradition of patient investigation, collection and co-ordination of facts, keen and practised habit of observation, capability of weighing evidence, and that power of intuition which is, after all, one of the scientist's most valuable assets in all ages. We may claim for the physician of the first century A. D. that though his range was very limited (especially on the surgical side) compared with our own; though the traditions of his art were doubtless full of superstitious and mistaken elements, yet the basal qualities of what we call 'the scientific mind' were there. He had the experience, the habit of thought which we call 'scientific.' With modern knowledge, modern methods, and modern appliances he might have been as brilliant as the most illustrious of our scientists.

(1) Scientific

The Physician

Again, we cannot claim for him the position of a 'scientific historian' of to-day. Historical method has developed enormously during our own lifetime; historical data are more generally accessible, and a new standard of historical writing has emerged. But without declaring him a 'first-century Mommsen' it is not absurd to claim for the Physician-Historian of antiquity qualities that would fit him, if he had all the advantages of our time, to vie with and to outstrip many of the best historians of our age.

Such qualities his Preface claims for him. Prominent among them and typical of them is that of patient *historical investigation.* We shall expect to find this, and the other characteristic notes of the Book, most prominently expressed in the new items which he introduces into the Gospel, the Preface and the Gospel of the Infancy

Historical Investigation

(i—ii), the 'Great Insertion' (ix 51 sqq.), and the special features of the Passion-Narrative.

Claim of the Dedication

The claim of St Luke's Preface implies a careful study and orderly marshalling of facts, and suggests that he had access to numerous 'Gospels' not now extant. So he raises in us an expectation, which at once finds a partial fulfilment in the synchronisms of ii 1, 2 and iii 1, 2 (see notes *ad loc.*). The writer, who, in his later volume, has reproduced the phrase 'this thing hath not been done in a corner' (Ac xxvi 26) attempts, at any rate, to fit his narrative into its right place in the scheme of the world's history. He is no mere story-teller or local annalist. Sir William Ramsay's studies on the Acts have gone far to vindicate its author's historical honesty and accuracy where it can be tested by archaeological evidence; such archaeological evidence bears like witness for the Gospel where it can be had (see reff. above), and affords a presumption to the same effect where means of testing are not forthcoming.

Is the claim justified?

Yet an examination of the points in which the third Gospel varies from the other Synoptists affects different minds in different ways. Some, like a recent American writer (C. W. Votaw, in *Amer. Journ. of Theol.* xix 45 sqq., June 1915), hold that St Luke does not fulfil the promise of his Preface; that 'he borrows his framework from Mark, and from the historical point of view does not improve it,' and that while the non-Marcan material he uses in common with Matthew 'may in some cases and features be more historical as given by Luke,' his own special contribution 'massed in the second third of the Gospel' does not 'particularly indicate superior historical investigation or arrangement' (pp. 47, 48). The 'Great Insertion' (Lk ix 51—xviii 14) at first sight certainly leaves an impression of chronological vagueness and loose logical sequence such as would almost justify those who are inclined to regard it as a 'dumping-ground' for a mass of undated and uncontexted material. Even Dr Stanton (*The Gospels as Historical Documents*, vol. ii, p. 230) thinks that St Luke is here borrowing largely from Q, and that the allusions to 'journeyings' (ix 51, &c.) are a justifiable '*device*' by which he transforms material consisting largely of sayings and discourses into a narrative of travel, and so fits it 'for inclusion into a work of history.'

Phenomena of Lk ix 51 – xviii 14

Arbitrary arrangement?

'Transplanting' of Incidents

In a somewhat similar way another writer (Blair, *Apostolic Gospel*, p. 157, quoted by Moffatt, *I.L.N.T.*, p. 276) compares the traditional evangelist-painter to a skilful gardener, and his 'two digressions' (vi 12—viii 3 and ix 51—xviii 14) to beds of transplanted flowers—the flowers being *logia* or discourses taken out of Q. 'They are arranged with skill,' he says, 'and fragrant in their beauty,' but their original context is undiscoverable.

Such reflections as these, though they may discount the detailed accuracy of the Evangelist—where accuracy was perhaps unattainable—concede to him at least the instincts of a true historian face to face with the task of

marshalling chronologically a mass of material quite intractable from that point of view. And though his *flair* for arrangement may be undoubted, we should not claim for it infallibility. We should be loth, indeed, to count his Great Sermon in the 'Lesser Insertion' (vi 17–49, see note *ad loc.*) as a thin and attenuated shadow of St Matthew's 'Sermon on the Mount'—regarding the latter rather as the product of generous grouping—or the scattered parallels to St Matthew v—vii in the 'Great Insertion' as arbitrary excisions from a continuous discourse; we might yet expect that here and there St Matthew would have hit upon the truer and more logical context for one or other of the Q discourses which both Evangelists have embodied.

Use of 'Q' in Matthew and Luke

However, there are not wanting in the 'Great Insertion' more definite indications of the compiler's skill and trustworthiness. In the first place the teaching of this period is, in general, suited to the latter end of the Ministry, where St Luke places it. It may be (as Dr Stanton, *loc. cit.*, suggests) that in the document or documents from which he drew St Luke found the more general teaching of wider application first, and second, warnings of sufferings and prophecies of the end. If he found this arrangement he has been wise enough and honest enough not to upset it. Secondly the 'vagueness' itself which pervades these chapters has a witness to bear. It may be argued from the very reserve of St Luke in handling his material—both in the matter of chronology and in that of perspective—that his historical honesty displays itself where he seems most open to criticism. The elusiveness of his time-references in this section will be due to an unwillingness to dogmatize where he does not know, to define where he has not complete material for definition. To the remarkably unconscious way in which his Gospel seems to form a link between the Synoptics and the fourth, and so, in a sense, receives corroboration from the latter, we have already referred (see p. xxiv sq.).

Positive indications of trustworthiness in Lk ix 51—xviii 14

St Luke's Reserve

If it is true that St Luke has been found remarkably accurate where we can test him, are we not justified (with Ramsay and his school) in assuming his accuracy where no full test is possible? Though he was not a 'first-century Mommsen' (and even Mommsen himself was neither infallible nor free from disturbing prejudice!) —if he had been, he would have been a monstrosity—yet we may claim for him 'the scientific spirit' in so far as it was existent in his century, and recognize in him a keen eye for historical relations, an industrious amassing and arranging of material which will carry him behind and beyond the traditional limits of the Marcan Gospel (cf. i 3), both in the beginning (i and ii) and the end (xxiv 12–52) and in the large section (ix 51—xviii 14) in which he expands, as it were, Mk x 1.

In what sense Luke a 'Scientific Historian'

One other aspect of St Luke's work may be touched upon here before we turn to the spiritual and artistic aspect of his work. The ideal historian should be, among other things, a competent translator, and St Luke certainly

at times translates. We have noted elsewhere (§ IV, *Language and Style*, p. xxvii above) the way in which his style varies from that of Xenophon to that of the Septuagint. This almost certainly implies not only a keen eye to colour and background, but a modicum of definite translation. How much of his matter is directly rendered from Aramaic or Hebraic documents it may be difficult to decide; but the Hebraistic tone of chs i and ii, of passages like ix 43 sqq. and xiv 1–6 (see note), and of much of the earlier half of Acts, suggests a very strong probability of such translation, and in some cases, like those of the 'Songs of the Holy Nativity' (chs i and ii, see notes), the phenomena are such as almost to demonstrate a faithful and very able rendering from a Hebrew original. On this subject Prof. C. C. Torry remarks ('Facts and Fancies in Theories concerning Acts,' in *American Journ. of Theol.*, vol. xxiii, pp. 62–64, Jan. 1919): 'Luke, like all the best translators of his day, is cautious and reliable—barring the inevitable slips, which are likely to be of the greatest value to us. His procedure in the Gospel and the Acts does not necessarily afford an index of the relative importance to him of the documents he was rendering; he and his fellows would have pursued the same method if the texts in hand had been of minor interest. . . . It seems to me . . . that he conceived his duty to be that of a collector of authentic Palestinian records, by translating which he could give Theophilus and his like a trustworthy account—*the best native Palestinian account*—of the Christian beginnings.'

Luke as translator

(2) *The Spiritual Aspect.* When we consider St Luke's selection of material, and the way he has handled it, we notice at once a marked blending of the natural and the supernatural: a blending which we may find also in St John, yet not presented in quite the same way. While St Luke's Eschatology in common with that of the other Synoptists, in contrast to that of the fourth Gospel, is of a remote and catastrophic kind, the wonders he records are not (as by St John) specified as 'signs'. The other world seems in his Gospel unobtrusively to interpenetrate this, in a way at once less and more impressive than that of the fourth Gospel.

Spiritual Aspect

St Luke and St John

Interpenetration of the 'other world'

The key to this lies, surely, in the fact that the author of the third Gospel is also the historian of Pentecost. The activity of the Holy Ghost recorded in this Gospel from the very first,[1] while it recalls the special movements of the 'Spirit of the Lord' in the Old Testament (e. g. Num xi 25, Judg xi 29, xiii 25), leads up naturally, at once to the presence predicted in Jn xiv—xvi and to the phenomena of Ac ii sqq.

Historian of Pentecost

The prominence of the Holy Spirit in the third Gospel (Lk 17 times, Mat 9 times, Mk 6 times) welds the Gospel and the Acts together, and makes it reasonable to suggest that the climax of this book is found not so much in the Lord's Ascension (Lk xxiv 50–53) as in the Descent of the Holy Ghost (Ac ii).

[1] See i 15 and note there.

St Luke the Historian of the Holy Spirit

The Holy Spirit Himself dominates the entire story, and notably those portions which are peculiar to St Luke. It is foretold of the Forerunner before his birth that he shall be 'filled with the Holy Ghost' (i 15). The Holy Ghost is to 'come upon' Mary that she may play her great part in the world's redemption (i 35). Elisabeth (i 41), Zacharias (i 67) are 'filled with the Holy Ghost,' and Simeon (ii 25, 27) is 'in the Spirit,' and so they are enabled to utter their inspired 'Songs of the Holy Nativity.' All three Synoptists mention the Holy Spirit at our Lord's Baptism, as also John's prediction of a 'Baptism with the Holy Ghost,' and the Spirit's 'leading' or 'driving' of Jesus into the wilderness. St Luke, however, lays emphasis on the vividness of the Baptismal appearance (iii 22), and on His continuous presence with the Tempted in the wilderness (see note on iv 1). He also tells us that it is 'in the power of the Spirit' that He commences His Galilean mission (iv 14), and 'The Spirit of the Lord is upon me' is the text of His first sermon at Nazareth (iv 18). In St Luke's special contribution, ix 51—xviii 14, there are two significant references; where, in x 21, we are told that Jesus 'rejoiced in the Holy Spirit,' and in xi 13 it is 'The Holy Spirit' that is offered in answer to prayer, while St Matthew has simply 'good things' (Mat vii 11).

Thereafter no direct mention of the Holy Spirit occurs in this Gospel, though He is clearly indicated in the phrases 'Promise of the Father' and 'Power from on high' in xxiv 49.

Characteristics dependent on this

But the influence of the idea is by no means confined to direct mention. The brooding of the Holy Ghost over this Gospel is seen in three special features at least which distinguish it from its companions: (*a*) a prominence of the Spirit-world of Angels: (*b*) an atmosphere charged with those qualities summarized by St Paul as the 'Fruit of the Spirit,' and (*c*) a special emphasis on Prayer.

(a) The Angel-World

(*a*) Angelic missions have prominence especially in St Luke's early chapters, and he is the only Evangelist who mentions an Angel's name (i 19, 26). In the presence of these heavenly visitants the Spirit-world intrudes itself into the ordinary and domestic life of Zacharias at Jerusalem, of Mary at Nazareth, and of the Shepherds at Bethlehem; a naïve blending of the natural and supernatural which is characteristic of our Evangelist, and has made his angels very favourite subjects of Christian Art. The naïveté of a Giotto, e. g., can catch by a natural sympathy the serene beauty and dignity of such an angelic intrusion—free from all hint of melodramatic excitement.[1]

Outside the Gospel of the Nativity St Luke (who, curiously, omits mention of angelic ministrations after the Temptation) pictures to us the Angel in Gethsemane[2] and the 'two men' at the Empty Tomb, xxiv 4, as in Ac i 10 at the Ascension.

[1] See Ruskin, *Giotto and His Works in Padua*, Nos. xiv, xv (London, George Allen 1905). [Library Edn. (George Allen 1906), vol. xxiv, p. 67.]

[2] If the reading is correct in xxii 43 (see note there).

(*b*) Not only does the Spirit-world intrude naturally and unobtrusively into the natural, but the whole atmosphere of the latter is charged with the virtues of Gal v 22, 23, the 'Fruit of the Spirit.' Each of these virtues finds special exemplification in St Luke's exclusive matter. Love (vii 47), Joy (i 14 and *passim*), Peace (ii 14, 29), Longsuffering (xv 20), Beneficence (x 33 sqq.), Goodness, Faithfulness, Meekness, Self-control, in the pious group of *Chasidim* introduced to us in the first two chapters. One of these virtues, Joy, is so specially characteristic of St Luke that it calls for fuller treatment.

(b) The 'Fruit of the Spirit'

The third Gospel begins (i 14) and ends (xxiv 52) on the note of joy, to which St Luke's Hellenic spirit—lacking the stern puritanism of the Jew—gave him, no doubt, a natural disposition. But though indeed he seems to delight in natural enjoyment and the festive side of life—he alone records three instances of Pharisaic hospitality (chs vii, xi, and xiv), and our Lord's special teaching on hospitality to the poor (xiv 12 sqq.)—yet the joy that suffuses his narrative is more particularly that special quality, itself the gift of the Holy Ghost, which must have been developed in him by companionship with the converted Pharisee. St Paul's utterances on the subject might well form a motto for this Gospel: the 'Rejoice in the Lord' of Phil iii 1, iv 4; the 'Filled with the Spirit . . . singing and making melody with your heart' of Eph v 18–20; the 'Rejoice alway; pray without ceasing; in everything give thanks' of 1 Thess v 16–18.

Joy

The joy foretold at the birth of the Forerunner (i 14), and exemplified later in Zacharias's burst into song (i 68 sqq.), is followed by the 'rejoicing in God the Saviour' of the Blessed Virgin (i 47). In the next chapter the Angel announces 'great joy to all people' in the ears of the Shepherds (ii 10) and an angelic choir bursts forthwith into the *Gloria in Excelsis*: nor is the melody finished till the Presentation in the Temple has evoked the *Nunc Dimittis* (ii 29).

Gladness marks the beginning of the Ministry in Galilee (iv 15) and at Nazareth (iv 16 sqq.), though soon to be swallowed up in jealousy and opposition. In the midst of controversy, at the healing of the paralytic, enthusiastic wonder seizes the crowd (v 26), even as in the later days when hostility was become stronger and more bitter, a burst of joy hails the healing of the bowed woman (xiii 17).

In the 'Great Sermon,' where our Lord is imparting to His disciples the secret of joy that can meet trials serenely (cf. Mat v 12), St Luke has a specially strong expression—'leap for joy' (vi 23). In the Story of the Mission of the Seventy (ch x) three notes of joy are struck—the joy of the Missioners on their return (x 17), and our Lord's indication of a surer joy than that of obvious success (x 20), and the statement that 'in that same hour he rejoiced in the Holy Spirit' (x 21) not found in the parallel passage of St Matthew (xi 25).

The chapter of sublime teaching in which a trilogy of evangelical parables is grouped together has as its theme and its refrain the joy of heaven over the

penitent (xv 7, 10, 32); the only element in it—the Parable of the Lost Sheep—which St Matthew preserves (xviii 12–14) he gives in a different context.

As the end draws near, St Luke records, most characteristically, the joyful welcome (xix 6) of Zacchaeus to his self-invited Guest; and after the unrelieved gloom of the days when the 'Bridegroom' was 'taken away' (v 35) he sets before us on Easter Day the 'burning hearts' (xxiv 32) of the two disciples, the 'incredulous joy' of the Eleven (xxiv 41); and finally the 'mighty joy' with which the worshippers returned to Jerusalem after the Ascension (xxiv 52).

(c) Prayer

St Paul, who, in Gal v and elsewhere, shows us Joy as an inevitable fruit of the Spirit, is no less emphatic as to the intimate function of the Spirit in the life of Prayer—both as the Spirit of sonship in us (Rom viii 15) and as interceding within us and voicing our best prayer-self (viii 26 sqq.).

It would be natural, then, that the prominence of the Holy Spirit in our Gospel should be accompanied by a prominence of the subject of Prayer; and this is conspicuously the case.

There are, in fact, no less than seven instances in which St Luke alone tells us that Jesus prayed: at His Baptism (iii 21); before His first encounter with the Pharisees (v 16); before choosing the Twelve (vi 12); before the first prediction of His Passion (ix 18); at the Transfiguration (ix 29); before giving His disciples the 'Lord's Prayer' (xi 1), and twice upon the Cross (xxiii 34, 46). He alone records the Lord's special prayer for St Peter (xxii 32), and His injunction at the entrance to Gethsemane (xxii 40), 'Pray that ye enter not into temptation'; and the teaching on Prayer given in the two Parables of the 'Friend at midnight' (xi 5–8) and the 'Unjust Judge' (xviii 1–8); both lessons of 'importunity,' of earnest perseverance, and the second with its moral overtly stated, 'always to pray and not to faint.'

Universalism

One further characteristic of the third Gospel associates itself intimately with the Holy Spirit: its *Universalism*.

Compared with the other Synoptists St Luke, the Gentile follower of the Apostle of the Gentiles, the historian of the great day when the Spirit was (potentially) 'poured out on all flesh' (Ac ii 17), strikes a clearer universalistic note. Without any trace of hostility to Judaism, he omits matter like Mat vii 17 sqq. and Mk vii 8–23 abstrusely connected with Jewish Law; though familiar enough with the Greek of the Old Testament to adopt its style at will, he does not, like St Matthew, adorn his narratives with 'proof-texts' from the Hebrew Prophets. The apparent contempt of the Gentile embodied in the incident of the Syro-Phoenician Woman may have influenced him in eliminating it from his story (see preliminary note on iv 14—ix 50), while he alone adduces our Lord's teaching drawn from that most 'liberal' document of Old Testament history, the story of Elijah and Elisha (iv 25–27). Apart from the question of Jew and Gentile, where his blood would naturally range him on the more liberal side, there are numerous features in his Gospel

which argue a wide outlook, insight, and sympathy. The fitting of the Gospel story into the framework of universal history (ii 1, 2, iii 1, 2); the original touch by which he traces the Saviour's pedigree beyond Abraham to 'Adam, the son of God' (iii 38), the common ancestor of mankind; the kindly references to Samaritans (ix 51–56, x 30–37, xvii 16), the intensified enforcement of the Synoptic picture of Jesus as the friend of social outcasts (vii 37 sqq., xviii 9 sqq., xix 2 sqq., xxiii 39 sqq.); the special interest in the poor (i 52, 55, vi 20, xiv 13 sqq., xvi 20 sqq.),[1] and in the rich (viii 2, 3, xix 2 sqq., xxiii 50), and in the temptations and problems of wealth (xii 16–21, xvi 1–12, xvi 19 sqq.), the 'domestic' tone which, from the first scenes at Nazareth and Bethlehem, runs through the Gospel; his special interest in women and children, all exhibit the same width of sympathy.

'The Gospel of Womanhood'

The prominence of Womanhood in the third Gospel is indeed so marked as to constitute a special feature by itself. From the first, woman takes her place in the foreground of the sacred artist's pictures, the Blessed Virgin, and Elisabeth, and Anna in that part which precedes the Marcan narrative; and in the Story of the Ministry, a whole gallery of portraits unknown to the other Synoptists—the forgiven sinner (vii 37 sqq.), the ministering ladies (viii 2, 3), the Widow of Nain (vii 11 sqq.), Mary and Martha (x 38 sqq.), the infirm woman (xiii 10 sqq.); the Housekeeper of the Parable (xv 8 sqq.); the 'Daughters of Jerusalem' (xxiii 27 sqq.); and Joanna among the Women at the Tomb (xxiv 9). Luke, if we may believe tradition, died in old age, without wife or child; but, like his Lord, he knew how to honour womanhood, the insight which he received from the Holy Ghost crowning a natural gift of discerning sympathy which his medical practice would have developed beyond man's ordinary range.

VI. *The Text*

It is not our purpose here to enter deeply into questions of textual criticism: that side of the subject may be profitably studied in C. H. Turner's excellent summary in Murray's *Dict. Bibl.* (art. 'N.T., Text of') and the volumes there suggested for reference.

This Gospel is found, wholly or in part, in eleven 'primary' and seven 'secondary' uncial MSS; in a vast number of cursives and in twelve important ancient versions. It shares its textual history and its transmission, for the most part, with the other three canonical Gospels, though it has not, so far, the vaunt of a third-century fragment from the Oxyrhynchus Papyri.[2] But in one respect, in common with St Luke's other work, it presents unique problems on the textual side. In the third Gospel and the Acts the celebrated Codex 'D', the uncial MS presented in 1581 by Theodore Beza to the

[1] This characteristic has led some to describe St Luke's as an 'Ebionite' Gospel emanating from the primitive Christian sect of 'Ebionim' or 'Poor Men' (cf. Hastings' *D.B.*, s.v.): how wrongly the whole tenor of the Gospel shows (cf. Adeney, Introd. in *St Luke*, 'Century Bible,' p. 11).

[2] There is one extant for Mat i 1–9, 12, 14–20 (see C. H. Turner, *loc. cit.*, p. 587).

University of Cambridge, presents far more and more significant variations from the consensus of the other uncials than it does in any other part of the New Testament. These variations take the prevailing form of *additions* to the text of the Acts and of *omissions* from the text of the Gospel, though the few additions in the latter case are not without significance.

It is this fact which has led a recent writer to assert that 'the greatest textual discussion of the present day springs out of the witness of the Lucan writings' (McLachlan, *St Luke, Evang. and Hist.*, p. 14).

These phenomena of the 'Western' text [1] of D, in so far as they took the form of additions, were largely rejected by Westcott and Hort as corruptions: to the *omissions*, which are very significant, more respect was paid.

The first great champion of the importance of D as a *positive* factor was Professor Friedrich Blass of Halle-Wittenberg, whose results are accessible in English in his translated work, *The Philology of the Gospels* (Macmillan 1898). His conclusions have been accepted with reserve and caution in England, and more readily with regard to the Acts than to the third Gospel (see Bebb, in Hastings' *D.B.* iii 164): but Blass has his followers here, notably Herbert McLachlan, Warden of the Unitarian Home Mission College at Manchester, in two successive volumes: (*a*) *St Luke, Evangelist and Historian* (Sherratt and Hughes 1912) and (*b*) *St Luke, the Man and his Work* (Manchester Univ. Press, and Longmans 1920), in which he republishes parts of the earlier book in a revised form.

Blass's theory is that the very considerable variations which D, when compared with the other chief MSS, introduces into the Lucan writings, are to be accounted for by the supposition that the Evangelist himself issued two different recensions both of the Gospel and of the Acts. In the case of the Gospel, with which we are here primarily concerned, Blass thinks the first edition (the 'Non-Western,' represented by *Aleph*, A, B, &c.) to have been written in Palestine as early as St Paul's imprisonment at Caesarea,[2] and addressed to Theophilus; the second (largely represented by D), further edited and revised by Luke's own hand, in Rome.

So sure was Blass of his ground that in 1897 he issued from the Teubner Press at Leipzig a text of this latter Gospel *secundum formam quae videtur Romanam*.

The first recension he assigns to about the year A. D. 55—some fifteen years before the destruction of Jerusalem (Praef., p. x). And it is in this connexion that he adduces, in answer to the argument for a later date than A. D. 70 commonly drawn from the language of ch xxi (see notes *ad loc.*), the parallel of Savonarola's detailed prophecy in 1496 of the invasion of Italy by Charles VIII in 1527.

[1] This nomenclature, familiar to us from Westcott and Hort, in which the type of D is distinguished from that of the 'Syrian' and Alexandrine MSS, is now discounted by the fact that widely spread patristic authority is found to support D against B. The so-called 'Western' text has ceased to be 'representative of one particular locality' (Turner, *loc. cit.*, p. 595, cf. 591).

[2] Cf. p. xxiii, note 1, Canon Streeter's latest theory.

In Blass's edition of the Roman Gospel are given not all the variants which appear in D. Some of these (as, e. g., in the Genealogy, iii 35 : *Philol. Gosp.*, p. 173) he frankly admits to be corruptions. But a large number of them are included, including the incident of the man working on the Sabbath (see note on vi 5) which D alone records. He includes also, after xxi 36, in the place which it occupies in the so-called ' Ferrar ' MSS,[1] the *Pericope Adulterae* (Blass, Praef., pp. 46–50), which modern scholarship, following the best MS authority, has rejected from its traditional place in the fourth Gospel (see above, § II, p. xxv).

The main variations are referred to in our notes upon the text, with references to the English edition of Blass's *Philology of the Gospels* (see, e. g., notes on ii 4 and 7, iii 36, vi 5, xi 2–4, &c.). It will be sufficient here to note in conclusion the remarkable omissions which D exhibits in the narrative of the Passion. These include the ' Words of Institution ' in the account of the Last Supper (xxii 19b, 20) ; the ' First Word from the Cross ' (xxiii 34) ; St Peter's visit to the Tomb (xxiv 12) ; the ' Peace be unto you ' of Easter night (xxiv 36) ; the showing of Hands and Side (xxiv 40) ; and the final Carrying up into Heaven (xxiv 51). In sharp contrast to these omissions it is to be noted that D stands alone with one of the recensions of the Sinaitic MS *Aleph*, in recording the ' Bloody Sweat ' (xxii 43, 44).

If Blass's theory has any truth in it, the omission from the majority of MSS of some of the most precious touches of the Passion Story need not trouble us ; for the fuller text as well as the shorter will be from St Luke's own hand. But even if we reject his theory, and regard these touches as primitive additions to St Luke's work, their *canonicity* will be untouched, and they may still be genuine records of a true tradition.

[There is a useful paragraph on Blass and the ' Western ' text in Bebb's article ' Luke, Gospel of,' in Hastings' *D.B.* iii, p. 164.

Cf. also an interesting note in S. C. Carpenter's *Christianity according to St Luke* (S.P.C.K. 1919), p. 229. For a study of the peculiarities and abnormalities of D see J. Rendel Harris's *Texts and Studies*, vol. ii, No. 1, Cambridge Press.]

VII. *St Luke's Outline of the Ministry*

For the earlier part of the Ministry of our Lord, and for the Last Days, St Luke on the whole follows the Synoptic scheme—the lines laid down in St Mark's Gospel. In this scheme the duration of the Ministry is left extremely vague ; and it is often asserted that it could all be comprised within a single year. It is from data derived from the fourth Gospel (the ' Passovers ' of Jn i 29, ii 15, vi 4, xii 1) that the commonly accepted tradition of a three years' Ministry is derived. It is, however, possible that the words of the

[1] On the importance of this group cf. C. H. Turner, *loc. cit.*, pp. 585, 588.

parable (Lk xiii 7), 'These three years I come seeking fruit,' may allude to the actual length of the Lord's Ministry.

Apart from the new matter which he introduces in ch vii and the first three verses of ch viii, and from the special touches with which his Passion-Narrative abounds (see Prelim. Note on xix 28—xxiii 56, p. 247), there are two main points at which the third Evangelist departs from the Marcan outline. These are commonly known as the 'Great Omission' and the 'Great Insertion.' The former might shorten the Ministry by a few days or weeks; the latter might lengthen it by months.

(*a*) *The Great Omission.* At ix 18 Luke passes on straight from the narrative of the Feeding of the Five Thousand (cf. Mk vi 32–44), near Bethsaida on the shore of the Lake of Galilee, to the incident of Peter's confession, and the first Prediction of the Passion, which Mark locates (viii 27) in the neighbourhood of Caesarea Philippi. He thus omits the series of events and sayings given in Mk vi 45—viii 26. With the reasons for this omission we are not concerned here—various conjectures are set forth in the Commentary (see Introductory Note on iv 14—ix 50, p. 57). The point that concerns us here is the relation of this omission to St Luke's outline of the Ministry. He takes up the narrative at ix 18 with the formula 'And it came to pass,' which is quite indefinite as to time-sequence (cf. ix 51, xi 1, xiv 1, xviii 35, xx 1) except when further defined, as in ix 37. He was probably uncertain of the interval between ix 17 and ix 18 (as, e. g., of that between x 42 and xi 1) and therefore left it vague. It does not therefore follow that he pictured the 'Confession' as following immediately after the 'Feeding.'

So we may say that practically the Great Omission does not materially affect St Luke's conception of the length and course of the Ministry.

(*b*) *The Great Insertion,* ix 51—xix 27 (sometimes regarded as finishing at xviii 14, because of the 'temporary coalescence' of St Luke with the main Synoptic stream, xviii 18–43). Here St Luke contributes some 350 verses of new matter to the Gospel history, and expands to a length probably requiring weeks and months what St Matthew compresses into two verses (Mat xix 1, 2) and St Mark into a single verse (Mk x 1). He thus gives more space to the period of the Ministry which lies between the Transfiguration and the Passion.

The section begins, however (ix 51), with a time-reference of the vaguest description. 'And it came to pass, when the days were being fulfilled that he should be received up. . . .' And within the section the references are equally vague. The recurring 'antiphon' referring to His going up towards Jerusalem (ix 51, 57, x 38, xiii 22, xvii 11, xviii 22, xix 28) may or may not be intended to mark successive journeys, or successive stages in a single journey. The Evangelist's vagueness here is doubtless a measure of his honesty—he speaks indefinitely because his *data* are indefinite. But it is interesting and significant to note with how little violence the few incidental indications of locality can be made to fit into the chronological framework of the fourth Gospel (see Introductory Note on ix 51—xix 27, p. 139).

For the duration of the Ministry we must turn, as has been said, to that fourth Gospel. St Luke alone attempts to fix the point in history where our Lord's Ministry begins, by means of the elaborate synchronisms of iii 1, 2. He enables us to conjecture with tolerable certainty that the Mission of John and the Baptism of Christ took place either in A. D. 26 or A. D. 28 (according as the fifteenth year of Tiberius is dated from the year in which he was associated with Augustus or from that on which he became sole emperor).

Like all the Synoptists he sees in the Transfiguration a dividing epoch in the Ministry. Before it the theme is 'Jesus is the Christ': after it 'The Christ must suffer.'

But for any date after that we must look to indications outside the third Gospel. When he wrote the Gospel, he was not even certain (as he was when he wrote the Acts) that forty days intervened between the Resurrection and the Ascension. He strove, however (i 3) to marshal his matter in its true sequence, and an attempt has been made in the Running Analysis which follows to set forth this sequence in intelligible form.

It is well to keep distinct the question of St Luke's outline of the Ministry, as it may have appeared to him, and that of the actual outline which a reference to facts which he had not before him makes possible to us. His honest vagueness gives us room to insert the results of other investigations, such as those of C. H. Turner, 'Chronology' in Hastings' *D.B.*, and F. R. M. Hitchcock, 'Dates' in Hastings' *D.C.G.*

A. D. 26–27	Preaching of John Baptist (Lk iii 1)
,, 27 (Passover)	*Baptism of Jesus*
,, 27	Early Ministry in Galilee
,, 28 (April)	Work in Judaea (Jn iii 22–36, iv 1–4: hinted at, Lk iv 44 R.V. Marg.)
,, 28 (April)	Arrest of Baptist
,, 28 (April–May)	Work in Galilee, with Capernaum as centre (Lk iv—ix 50)
	Mission of Twelve
	The Transfiguration
,, 28 (Autumn)	'Journeyings towards Jersualem'
	Mission of Seventy
,, 28 (Sept.–Oct.)	'Feast of Tabernacles' at Jerusalem (Jn vii 1—ix 21: Lk x 38 ?)
,, 28 (Dec.)	'Feast of Dedication' at Jerusalem (Jn ix 21—x 42: Lk xiii 35 ?)
,, 28 (Dec.)–29 (Mar.)	3rd and 4th Periods of the 'Journeyings' (Lk xiv—xix)
,, 29 (Mar. 12)	Arrival at Bethany (Lk xix 29)
,, 29 (Mar. 18)	*Crucifixion*—'Good Friday' (Lk xxiii)
,, 29 (Mar. 20)	Easter Day (Lk xxiv 1)
,, 29 (April 22)	Ascension Day (Lk xxiv 51)

RUNNING ANALYSIS

i 1–4. *St Luke's Preface.*

The third Gospel and the Acts alone of New Testament books have a formal Prologue or Preface, in the manner of the writers of classical antiquity. (The nearest parallel in Scripture is the Prologue affixed to the Apocryphal book Ecclesiasticus, by the grandson of its author Jesus son of Sirach.) These prefaces link together the two works attributed to St Luke, and mark off the Gospel as prior in time to the Acts. The two may be regarded as twin volumes of a single work; the Gospel (Ac i 1, 2) describing the beginnings of the redemptive work and teaching of the Saviour, wrought during His bodily presence on earth, the Acts the continuance and development of that work by the ascended Lord through His Spirit.

The formal beginning of St Luke's Gospel is at the opening of ch iii, with its elaborate synchronisms. This corresponds to the commencement of the second Gospel, and to the demands of apostolic witness as stated in Ac i 21: 'beginning from the baptism of John' . . . It is possible that the narrative originally began at iii 1, and that the author subsequently prefixed, under the inspiration of the Holy Spirit, the uniquely precious story of the Saviour's Annunciation, Birth, and Infancy.

i 5—ii 51. *Birth, Infancy, and Childhood of the Saviour.*

In passing from the Preface to this story, at i 5 we pass, as has been said, from the Greek of Xenophon to that of the Septuagint. This preliminary section of the Gospel is, like the first chapters of the Acts, sown with Hebraisms and Aramaisms, while the rest of the two books is couched in a purer Greek than any other of the New Testament documents, with the possible exception of the Epistle to the Hebrews.[1]

St Luke was a real artist, who knew how to achieve his 'local colour': but there is also every reason to suppose that ch i 5—ii 52 is based on a tradition derived from those prominently concerned—Elisabeth and the Lord's Mother—and one which if not actually committed to writing (and there is evidence for a Hebrew document, see below, p. 6) had assumed a very definite oral shape.

The narrative covers, according to the most probable

[1] It is noticeable that there is some patristic authority for ascribing *Hebrews* to Luke (Clem Alex. and Origen ap. Euseb. *H.E.* vi 14. 25).

chronology, the period between 7–6 B. C. and the Passover of A. D. 6 (ii 41). It recounts eight successive events: (1) the Promise of the Forerunner, (2) the Annunciation of the Saviour's birth, (3) the Visitation, (4) the Birth of the Forerunner, (5) the Nativity of the Saviour, (6) His Circumcision, (7) the Presentation in the Temple, (8) the Saviour's visit to the Temple 12 years after.

Two things are specially noticeable about this section of the Gospel.

(1) It forms a perfect link between the two Testaments. The mental and psychological atmosphere of the story, the outlook of the actors, and the very form and shape of the utterances ascribed to them are those of the threshold. The writer or editor of the narrative has not inserted anywhere anachronistic touches from the colouring of the years when he was writing, in the second half of the first century. Even the prophetic utterances of Zacharias and the Blessed Virgin are couched entirely in Old Testament language and idea. They are 'Songs before Sunrise'—Songs of the Dawn.

(2) The *provenance* of a large part of the narrative is broadly hinted at more than once by the Evangelist (ii 19, 51)—Mary 'kept all these sayings, pondering them in her heart.' There is much of this record that could have emanated from none else, and St Luke tells us whence he derived it, directly or indirectly.

Of the glory and beauty of this Gospel of the Infancy the world of Art and Poetry speaks with no uncertain voice in the long line of paintings of 'Madonna and Child,' and 'Holy Family,' with their immense influence on human feeling, and on the Christmas hymns and carols. Above all St Luke has won the gratitude of all Christendom by his preservation of the 'Songs of the Holy Nativity': *Magnificat* (i 46–55), *Benedictus* (i 68–79), *Gloria in Excelsis* (ii 14), and *Nunc Dimittis* (ii 29–32), continuously used as Christian Canticles throughout nineteen centuries.

iii 1—iv 13. *Preparation for the Ministry.*

With ch iii begins the narrative of the Ministry of John the Baptist (Mat iii, Mk i) immediately preceding that of the Saviour. The narrative, dropped at the Passover of A. D. 6, is resumed at a date probably A. D. 26 or 27, with elaborate chronological introduction, in which mention is made not only of the Emperor's regnal year, but of the names of the contemporary local rulers. In this ceremonious way St Luke ushers in the Herald of the King; and forthwith narrates (1) with matter in the main identical in all three Synoptists,

iii 1–23. (*a*) Mission of the Baptist: Baptism of Jesus.

but here and there peculiar to his Gospel, the mission of John the Baptist, culminating in his baptism of Jesus. There follows (2) a genealogy of Jesus differing from that of St Matthew in detail, and characteristically extending back not merely to Abraham, but to the first man. Finally (3) the story of the Temptation, closely resembling that of the first Gospel but with variation in order, brings us to the point where the preparation is done, and the actual mission of the Saviour commences, at ch iv 14.

(*b*) Genealogy of Jesus.

(*c*) Temptation.

iv 14—ix 50. *Galilean Ministry.*

We are now transported to Galilee,[1] where, according to the Synoptic tradition, the scene of our Lord's first official words and works was laid,[2] and the next section of the Gospel (iv 14—ix 50) deals with this ministry in the north. (1) The record of the first sermon at Nazareth 'where he had been brought up' is peculiar to the third Gospel, and has been attributed to the same sources as the narratives of the Infancy. From Nazareth He passes to Capernaum and the lake of Gennesaret, where we have from St Luke a uniquely full account of the call of Peter and Andrew, James and John. (2) By the lake-side, after sundry words and works of power, which attracted multitudes to His feet, and elicited also the first venomous darts of hostility from the official leaders of religion, He chose His Twelve Apostles, after a whole night of prayer on the hill-side. As sequel to the appointment of the Twelve St Luke places the great Sermon (vi 20–49), of which the bulk of the material, together with other like matter, is concentrated by St Matthew in the 'Sermon on the Mount.'

(*a*) Sermon at Nazareth. Ministry at Capernaum.

(*b*) The Call of first disciples by the Lake.

Works and words of power.

Choosing of the Twelve.

The Sermon on the Level Place.

Then follows (3) a further period of activity in and around Capernaum, leading up to the Mission of the Twelve (chs vii, viii), a section in which St Luke's peculiar and characteristic message is summed up in the two stories of the Raising of the Widow's Son (vii 11–17) and the Pardoning of the Penitent Woman (vii 36–50), and in the notice (viii 2, 3) of the large

[1] According to St Matthew (iii 1) the scene of St John's preaching had been 'the wilderness of Judæa'; St Luke, more vaguely (iii 3), 'all the region round about Jordan.'

[2] There is a hint in St Matthew (iv 12) of a possible sojourn in Judaea immediately after the Temptation, and the best attested reading in Lk iv 44 would imply that the Galilean Ministry was interrupted, shortly after the healing of Simon's mother-in-law, by a circuit through the towns and villages of *Judaea*. This would add to the points in which St Luke seems to bridge the gulf between the first three Gospels and the fourth.

group of women of substance who attached themselves to the Saviour.

Finally (4) a fourth sub-section of the narrative carries us from the Mission of the Twelve (ix 1–6) to the moment when the Lord 'stedfastly set His face to go to Jerusalem.' The climax of this period is the Feeding of the 5,000, mentioned by all four Evangelists, and occurring probably at Passover A.D. 28, and His Galilean Ministry proper comes to an end. Here is to be noted the unusual phenomenon of an omission by St Luke (between ix 17 and 18) of a well-marked section of St Mark's narrative (Mk vi 45—viii 26). So far the Lucan record of the Ministry has been largely paralleled in St Matthew, and has followed in the main, with the exception just noted, the outline of St Mark's story.

ix 51—xix 27. *St Luke's Special Contribution to the Gospel Story.*

With ch ix 51 begins St Luke's 'new contribution to the Gospel history,' a long section (ix 51—xix 27) which has no parallel in the other Synoptists; though scattered fragments up and down are to be found, otherwise ordered in the first Gospel, and, in a less degree, in the second.

This central section constitutes one-third of the whole Gospel, and is balanced by the Galilean Ministry and the Passion before and after, each a little more than half its length. Its marks of time and place are few and somewhat vague, but there are two points where a proximity to Jerusalem is implied before the last Passover; and a comparison with the fourth Gospel—to which St Luke has more points of affinity than have the other Synoptists—emboldens us to assume that the visit to Bethany (x 38–42) was connected with that mentioned by the fourth Evangelist (Jn vii—ix) at the Feast of Tabernacles (Sept. 23, A.D. 28); and the mention of danger from Herod, and the pathetic reference to Jerusalem (xiii 34)—itself implying visits to the Holy City not recorded by St Luke—would synchronize with the visit to the Feast of Dedication (Dec. A.D. 28) given by St John (Jn x 22). The great section therefore, sometimes called the 'Travel-Document,' may be sub-divided on the basis of these Feasts.

(*a*) ix 51—x 42 to Feast of Tabernacles [Sept. A.D. 28].

(1) ix 51—x 42, from the conclusion of the Galilean Ministry to the Feast of Tabernacles, in which St Luke's most notable contributions to our knowledge are the rejection of our Lord by Samaritan villagers, the Mission of the Seventy, the Parable of the Good Samaritan, and the description of the Home at Bethany.

(*b*) xi 1—xiii 35 to Festival of Dedication [Dec. A. D. 28].

(2) xi 1—xiii 35, from Tabernacles to the Dedication Feast, in which period come the Parable of the Rich Fool, and the lesson of calamities drawn from a recent outrage of Pilate, the healing of the infirm woman, and the universalist teaching about salvation.

(*c*) xiv 1—xvii 10 to journey up to last Passover [Feb. A.D. 29].

(3) xiv 1—xvii 10, from the feast of Dedication to the Journey up to the Passover of A. D. 29. The whole of this section with two exceptions is peculiar to St Luke, and it includes such important teaching as is embraced in the Parables of the Great Supper, the Prodigal Son, the Unjust Steward, and Dives and Lazarus.

(*d*) xvii 11—xix 27 last Journey up to Jerusalem [Feb.–Mar. A. D. 29].

(4) Finally, xvii 11—xix 27, there is the narrative of the last Peraean Ministry and the final journey up to the Passover of the Passion. This begins—as the whole great section began (ix 52—x 30)—with a Samaritan reference, in the story of the Ten Lepers. St Luke's special interest in Samaritans reminds us that he is also (Ac viii) the chronicler of the later evangelization of their city by St Philip, who, later still (Ac xxi 8), was his host at Caesarea. We may perhaps see in St Philip one of our Evangelist's sources, not only for these allusions, but also for some of the touches wherewith he has enriched the Passion narrative that follows. Characteristic of the third Gospel is its emphasis on the teaching about Prayer; and in this section (cf. xi 1–13) we have the Parable of the Importunate Widow directed to this end. Then, after four narratives common to other Synoptists, the section closes with two items peculiar to St Luke: the incident of Zacchaeus and the Parable of the Pounds (xix 1–27).

xix 28—xxiii 36 *The Passion.*

In the story of the Passion all three Synoptists come together again and are closely parallel throughout; while, with certain notable exceptions, the fourth Gospel approximates to them beyond its wont.

xix 29—xxi 38. (*a*) Palm Sunday to the Betrayal.

(1) In the first section of this story (xix 29—xxi 38), which carries us from Palm Sunday up to the day of the Betrayal (Wednesday ?), there is little peculiar to St Luke, though he diverges rather strikingly from the other two in certain phrases of our Lord's great prophecy of the end; and his substitution (xxi 20) of 'Jerusalem compassed with armies,' for the more enigmatic 'abomination of desolation' (Mk xiii 14, Mat xxiv 15) has been accorded, perhaps, an exaggerated significance by critics.[1]

xxii 1–53.

(2) The second section (xxii 1–53), which carries us

[1] See Introd, p. xix, and notes *ad loc.*

from the Betrayal and the preparation for the Passover to the arrest in the Garden of Gethsemane, is peculiarly rich in Lucan touches. The account of the Last Supper is closest of all to the Pauline account in 1 Cor xi 23–25, and the third Gospel has a unique record of the Lord's discourses thereafter, which at one point (xxii 27) dovetails remarkably into St John's narrative of the Feet-washing; and, in the story of the Agony, Luke alone records (if the text is to be retained)[1] the strengthening Angel's appearance and the Bloody Sweat (xxii 43).

(*b*) Betrayal to Arrest.

(3) The account which follows, of the Trials and of the *Via dolorosa* (xxii 59—xxiii 32), has two features peculiar to our Gospel. In common with the other Synoptists St Luke records the arraignments before the Jewish leaders, with St Peter's denials as background, and the trial before the Roman Governor; but into the account of Pilate's trial he inserts a remitting of the Prisoner to Herod Antipas—which falls into line with the other signs he displays in the Gospel and the Acts, of a special knowledge of the Herodian Court (cf. viii 3, ix 7 sqq., xiii 31, 32; Ac xii 1 sqq., 19–23, xiii 1), and almost drives us to the conjecture that Chuza's wife (viii 3) may have provided a special source of information. In describing the Way of the Cross, this 'Woman's Evangelist' (cf. i, ii, vii 11 sqq., 37 sqq., viii 1–3, x 38 sq., xiii 10 sqq., &c.) characteristically contributes the tender episode of the 'Daughters of Jerusalem' (xxiii 27–31).

(*c*) xxii 54—xxiii 32. The trials: the Way to the Cross.

(4) The last Episode in the Passion is the Crucifixion itself, with its sequel, the Entombment (xxiii 33–56), and here again St Luke has enriched our knowledge of the Gospel story. He alone records the first[2] and last Words from the Cross, the words which find an echo in the martyr-cries of St Stephen (Ac vii 59, 60) and reverberate afterwards in the heart of St Paul. And of a piece with these, and with the mind of St Paul, and with the Lucan parable of the Prodigal Son and narrative of the Forgiven Harlot, is his record of the Saviour's reception of the Penitent Robber, and of the gracious Second Word from the Cross.

(*d*) xxii 33–56. The Crucifixion and Entombment.

With the last chapter comes the final *motif* of the Gospel story—the narrative of the Saviour's Triumph: the glad surprise of Easter Day; the Resurrection

xxiv 1–53. *The Triumph.*

[1] Omitted by ℵ A, B, *al*, retained by D (except the words 'from heaven'). See notes *ad loc.*

[2] xxiii 34, like the Bloody Sweat (xxii 43), is omitted by most of our best MS authorities (ℵ, B, D^a, b, d, &c). See notes *ad loc.*

xxiv 1–12. (*a*) Resurrection and first Appearance.

attested by angels and by the holy Women, and by the Eleven; the final injunction to the disciples, and the ascension from the Mount of Olives.

The opening scenes—the angels, the women, the empty tomb—are largely parallel to those described by the other Synoptists, though not without special features, and the third Gospel approaches the fourth in its mention of a visit of St Peter to the sepulchre, as it does later on in the record of an appearance on Easter evening to the Eleven. But between these two incidents St Luke inserts (xxiv 13–35) a narrative of peculiar beauty and interest, perhaps summarized in the last twelve verses of St Mark: the story of the appearance to Cleopas and his friend on their walk. Who was the unnamed friend? Was it Philip the Evangelist? Or could it have been St Luke himself? The last nine verses of the Gospel give a cursory and syncopated account of what is described more fully in Ac i 1–11, and the Gospel ends as it began, on the characteristic note of joy (cf. i 14, 44, 47; ii 10, &c.).

xxiv 13–43. (*b*) The Walk to Emmaus and Appearance in Upper Room.

xxiv 44–51. (*c*) Summary, to the Ascension.

ST LUKE

I 1–4 THE AUTHOR'S PREFACE

This simple preamble, which has a parallel in Ac i 1, 2, but nowhere else in the New Testament, is important in several ways.

(*a*) It shows that St Luke, the only Gentile contributor to the Bible, was a *master of the literary Greek of his day*, and conversant with literary conventions. The style and language of these few verses are comparable to those of Xenophon. For the dedication to an individual, Blass (*Philol. Gosp.*, p. 2) adduces several parallels among Greek writers, notably that to Sossius Senecio, prefixed by Plutarch to his Biography of Theseus and Romulus. There and in other instances the name comes immediately after the opening phrase.

(*b*) Taken together with the preface to the Acts, it claims that *the third Gospel and the Acts are by the same author*, addressed to the same person, and, in fact, a first and second volume of the same work. Incidentally it bears on the *date* of the Gospel : whatever date is assigned for the completion of the Acts, the third Gospel must be earlier.

(*c*) It throws light on the author's *purpose and method*. His design is to present an *accurate and systematically ordered account* of the Gospel story, the subject of oral instruction to catechumens, and in so doing to supersede a number of less satisfactory narratives already in circulation. His method is *scientific research*—the ' accurate tracing out of the course of things from the first '—with the use of such material documentary (imperfect Gospels) and oral (eyewitnesses) as was available.

(*d*) In so doing, it also throws light on the problem of *Inspiration*. St Luke's aim was to be a conscientious historian ; the Church has sealed his two books as inspired writings, including them in her Canon of Holy Scripture. To many devout minds the third Gospel is the most precious and most obviously inspired of all the Books in the Bible. Its ' Gospel of the Infancy,' its tenderness and high recognition of womanhood, its emphasis on joy, on penitence, on the wide embrace of redeeming Love, its parables of the Prodigal Son and the Good Samaritan, its special version of the Message from the Cross, all mark it out as unique, and give it a unique appeal. Yet it is the result not of an overpowering *afflatus* by which the author would be rendered a merely passive instrument, but of careful and painful research, artistic selection of material, diligent and masterly compilation.

typical believer. This was Origen's view, and was favoured by Bishop Lightfoot. But the name was not uncommon, and St Luke is most likely addressing an actual Gentile convert to Christianity, a friend or patron of his. This is rendered the more probable by the epithet (κράτιστος) which is one like 'Your excellency,' applied to persons of rank or high office such as Felix (Ac xxiii 26, xxiv 3) and Festus (*ib.* xxvi 25). Ramsay (*Recent Research*, p. 303) thinks the title *proves* that Theophilus was 'a definite Roman Official.'

4. *instructed*: literally 'catechised.' If we may take this verb in its technical sense, it will follow that this Gospel, like the rest of the New Testament, was written not to convert the heathen, but to build up and render more intelligent the faith and practice of believers.[1] The early catechism was oral, and the Apostles' Creed as we know it first appears for certain at Rome in the fourth century: but doubtless some such outline of the faith as forms the framework of St Mark's Gospel had already been mastered by Theophilus. Dr A. Plummer points out (Preface to 1st Ed., p. v) that the Old Roman Creed is all of it to be found in St Luke's exposition of the 'certainty' of the things wherein Theophilus was instructed.[2] The word 'instructed,' κατηχήθης = 'catechised,' if used in what very early became its technical sense, seems to imply that Theophilus was at least a *catechumen* under instruction for baptism. He may or may not, as yet, have been baptized. Zahn thinks that if already one of the 'Brethren' he would not have been accorded the formal title 'excellency'; and the fact that the title is dropped in Acts might suggest that Theophilus had been baptized in the interval.

An old tradition (Clementine Recognitions) makes Theophilus a rich and influential compatriot of St Luke, a native of Antioch: later traditions make him, further, Bishop of Antioch or of Caesarea. (There is an interesting note on Theophilus in McLachlan's *St Luke, the Man and his Work* (1920), pp. 218–220.)

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[1] Prof. Cadbury (*Expositor*, June 1921, pp. 431 sqq.), comparing the phraseology of the Preface with St Luke's use of the same words in Acts, concludes for an *un*-technical use of κατηχήθης; thinks that Theophilus was a well-disposed heathen official, and St Luke's Gospel is the first of Christian 'Apologies.'

[2] Dr Plummer sets it out as follows:

'I believe in God the Father Almighty': i 37, iii 8, xi 2–4, xii 32, &c.

'And in Christ Jesus His only-begotten Son': i 31, ii 21, 49, ix 35, x 21, 22, xxii 29, 70, xxiii 33, 46: cf. iv 41, viii 28.

'Our Lord': i 43, ii 11, vii 13, x 1, xi 39, xii 42, xvii 5, 6, xix 8, 31, xxii 61, xxiv 3, 34.

'Who was born of the Holy Ghost and Mary the Virgin': i 31–35, 43, ii 6, 7.

'Who under Pontius Pilate was crucified and buried': xxii, xxiii.

'The third day rose from the dead': xxiv 1–49.

'Ascended into the heavens': xxiv 50–53.

'Sat down on the right hand of the Father': xxii 69.

'Whence He cometh to judge the quick and dead': cf. ix 26, xii 35–48, xviii 8.

'And in the Holy Ghost': i 15, 35, 41, 67, ii 26, iv 1, 14, xi 13, xii 10, 12.

'The Holy Church': cf. i 74, 75, ix 1–6, x 1–16, xxiv 49.

'The remission of sins': i 77, iii 3, xxiv 47.

'The resurrection of the flesh': xiv 14, xx 27–40.

I 5—II 51 THE GOSPEL OF THE INFANCY

(*a*) The Promise of the Forerunner, i 5–25.
(*b*) The Annunciation of the Saviour's Birth, i 26–38.
(*c*) The Visitation, and *Magnificat*, i 39–56.
(*d*) The Birth of the Forerunner and *Benedictus*, i 57–80.
(*e*) The Nativity of the Saviour and *Gloria in Excelsis*: the worship of the Shepherds, ii 1–20.
(*f*) The Circumcision of the Saviour, ii 21.
(*g*) The Presentation, and *Nunc Dimittis*: Prophecies of Simeon and Anna, ii 22–39.
(*h*) The Saviour's Childhood and First Passover, ii 40–52.

If St Luke had written nothing but these two chapters, he would have earned the undying gratitude of posterity. He has recorded for us the things that 'Mary kept and pondered in her heart' (ii 19, 51), and in so doing has given us the only possible contemporary and first-hand evidence for the phrase of the Creed, *conceived by the Holy Ghost, born of the Virgin Mary*.[1] He has furnished us, alike in the atmosphere which pervades these chapters and in the Canticles embedded in them, with a perfect link between the Old Testament and the New. The 'Songs of the Holy Nativity' have each its own individuality. 'Mary's Hymn teems with personal feeling, Zacharias' with national aspirations, Symeon's with cosmopolitan hope.'[2] Yet all alike seem to grow naturally out of Old Testament Psalmody and Prophecy, in the phrases of which they abound, and all alike circle round a single central event. Their liturgical use in the Church has lasted nearly nineteen centuries, and they are never out of date.

'They belong,' says Canon Bernard,[3] 'to individual persons, to one moment, to one event; but the persons are chosen of God, the moment is the commencement of the Gospel, the event is the Birth of Christ; and therefore the words spoken are words for ever. The thought of God is in them, exalting the thought of man. They mean what Mary, what Zacharias, what Simeon meant from their own standpoint, but they mean also what we understand as involved in the event which they celebrated and as implied in the words that they used. So these Canticles become the voice, not only of those holy persons, but of the holy Church, and have their place in its devotions as a leading note for the perpetual choir. Thus, in using them as we do in our services, we have the double advantage of hearing the voices of the first evangelical singers and of joining our own with them. There is distinction and there is harmony;

[1] Dr Chase (*Creed and N.T.*, Macmillan 1920, p. 31), remarking that 'Ultimately the story if true must have rested on the word of the Lord's Mother,' adds that the evidence for the Virgin Birth 'is slight, but in a case of this kind it could not be otherwise than slight.'

[2] A. Wright, *St Luke*, Macmillan 1900 (p. 9).

[3] *Songs of the Holy Nativity*, by T. D. Bernard, Macmillan 1895, p. 43.

distinction because they, speaking at the dawn of knowledge, had a cast of thought different from ours; harmony because the Spirit who spake in them is the same who speaks in the Church in the fulness of the Gospel day.'[1]

A strong plea has recently been urged[2] that there are really ten 'Songs of the Nativity'; for besides the recognized Canticles, there are six other passages which, when translated, fall naturally into the Hebrew Poetry with the characteristics of the later Psalms. These are: (*a*) i 13–17 Angel's Message to Zacharias, (*b*) i 30–33 Gabriel's first address to Mary, (*c*) i 35–37 Gabriel's second address, (*d*) i 42–45 Elisabeth's welcome, (*e*) ii 10–12 the Angel's address to Shepherds, (*f*) ii 34–36 Simeon's address to Mary. It is claimed, in fact, that practically everything spoken in these two chapters has a Hebrew metrical original. But some of these utterances are so clearly part and parcel of the narrative that, if this be so, the evidence is very strong that St Luke's Gospel of the Infancy is based on a Hebrew (not Aramaic) document.

(a) I 5–25 *The Promise of the Forerunner*

Zacharias, a childless priest, in the reign of Herod the Great, is divinely promised a son in his old age. The revelation comes to him at the moment of offering incense. This son is to be the new Elijah foretold by Malachi as ushering in the Messianic kingdom. Zacharias, doubting, asks for a sign, and the sign given is his own dumbness. He returns home, and shortly afterwards his wife Elisabeth conceives.

5 There was in the days of Herod, king of Judæa, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, and her name was Elisabeth. 6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. 7 And they had no child, because that Elisabeth was barren, and they both were *now* [1]well stricken in years.

8 Now it came to pass, while he executed the priest's office before God in the order of his course, 9 according to the custom of the priest's office, his lot was to enter into the [2]temple of the Lord and burn incense. 10 And the whole multitude of the people were praying without at the hour of

[1] Gr. *advanced in their days.* [2] Or, *sanctuary*

[1] Cf. Nairne, *Epistle of Priesthood*, pp. 82, 91.

[2] Aytoun, 'The Ten Lucan Hymns of the Nativity in their original language,' *Journal of Theol. Studies* (1917), vol. xviii, pp. 274–288. Cf. also G. H. Box, *The Virgin Birth of Jesus*, Isaac Pitman 1916, pp. 112, 113.

incense. 11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. 12 And Zacharias was troubled when he saw *him*, and fear fell upon him. 13 But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness;
And many shall rejoice at his birth.
15 For he shall be great in the sight of the Lord,
And he shall drink no wine nor [1]strong drink;
And he shall be filled with the [2]Holy Ghost,
Even from his mother's womb.
16 And many of the children of Israel
Shall he turn unto the Lord their God.
17 And he shall [3]go before his face
In the spirit and power of Elijah,
To turn the hearts of the fathers to the children,
And the disobedient *to walk* in the wisdom of the just;
To make ready for the Lord a people prepared for Him.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife [4]well stricken in years. 19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings. 20 And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season. 21 And the people were waiting for Zacharias, and they marvelled [5]while he tarried in the [6]temple. 22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the [6]temple: and he continued making signs unto them, and remained dumb. 23 And it came to pass, when the days of his ministration were fulfilled, he departed unto his house.

24 And after these days Elisabeth his wife conceived; and

[1] Gr. *sikera.* [2] Or, *Holy Spirit*: and so throughout this book.
[3] Some ancient authorities read *come nigh before his face.*
[4] Gr. *advanced in her days.* [5] Or, *at his tarrying* [6] Or, *sanctuary*

she hid herself five months, saying, 25 Thus hath the Lord done unto me in the days wherein he looked upon *me*, to take away my reproach among men.

5. *Herod, king of Judæa*, reigned over the whole of Palestine from 37 B. C., when he took Jerusalem by storm, till 4 B. C. He is known as 'Herod the Great.' An Idumaean, second son of Antipater, who after being right-hand man to the Hasmonean Hyrcanus from the time of Pompey's invasion of Palestine in 63 B. C., had steadily attached himself to successive Romans of distinction. He saved Caesar's life after the battle of Pharsalia, and was given by him the Roman Citizenship, and afterwards the title of Procurator. When Antipater was assassinated in 43, Herod was already Governor of Galilee. With his father's address he ingratiated himself with Antony, and he and his brother were made tetrarchs. In 40, in peril of his life from Antigonus, last of the Hasmoneans, he fled to Rome, and obtained from the Senate the title of 'King of the Jews,' and three years later entered his kingdom by force of Roman arms. Though friendly on the whole to his subjects, he developed gradually into the bloodiest of tyrants. The massacre of the Innocents recorded by St Matthew would be an act typical of the last years of his reign. The Herod mentioned later in the Gospel is his son Antipas, who inherited the Galilean portion of his father's dominions on the death of the latter. (On the Herod family, see Hastings, *D.B.* s.v.)

Zacharias, of the course of Abijah. Zacharias, Greek form of the familiar Old Testament 'Zechariah' (='the LORD remembereth'). In 1 Chron xxiv 10 this course of Abijah is detailed as the eighth of the twenty-four courses into which the priests were subdivided. Each course served in the Temple for a week in turn, and the numerous members of the course drew lots (*v.* 8) as to who should officiate. This arrangement probably dates back to Ezra's time. It has been calculated that the course of Abijah was on duty in 6 B. C. from April 18 to 24 and from Oct. 3 to 9; the latter date would fit in with the traditional times for Christmas and Lady Day (see Hastings, *D.C.G.* i 410).

of the daughters of Aaron. The priests might intermarry with other tribes, and it must have been some such intermarriage that made Elisabeth and Mary (of the tribe of Judah) cousins (*v.* 36).

Elisabeth: Elisheba (='God is my oath,' i. e. 'the absolutely faithful') was the name of Aaron's wife, Ex vi 23.

6. *righteous before God . . . blameless*: cf. ii 25 of Simeon. The 'Gospel of the Infancy' introduces us into a circle of simple, gracious, and saintly characters all too rare in the Judaea of that epoch. Zacharias and Elisabeth, the Blessed Virgin, Simeon and Anna, represent the noblest product of Old Testament education, and as such are privileged to see with clear eyes the dawn of the New Testament revelation.

9. *to enter into the temple . . . incense.* This coveted office of burning incense on the golden altar at the morning or evening sacrifice could only fall to an individual priest once. It was the great moment of Zacharias's life, and his heart was no doubt alert for the supernatural. The altar was in the Sanctuary or 'Holy Place': a chamber 60 feet long, which had the table of Shewbread on the left, the altar of incense in the centre, and the seven-branched candlestick on the right. The altar is described Ex xxx 1–10: the place of the table and candlestick Ex xxvi 35. They are mentioned again in 1 Macc iv 49–51 in the account of Judas Maccabaeus's dedication of the restored Temple in 165 B. C.

10. *at the hour of incense*, i. e. of the Morning Sacrifice (about 9 a.m.) or of the Evening Sacrifice (about 3 p.m.).

11. *an angel.* The word means *messenger*, and is used also for human messengers, as in vii 24. In the Old Testament some have thought that the 'angel' who waked the weary Elijah (1 Kgs xix 5 sqq.) and fed him with bread freshly made was a friendly Bedawen —a veritable 'messenger of God' to him in his desolation. So too Sir W. M. Ramsay thinks that the 'angel' who unlocked Peter's fetters and the doors of his prison was some friendly member of Herod's household.

Angels in the New Testament are mostly described in the form of men, e. g. the angels of the Resurrection (xxiv 4) and of the Ascension (Ac i 10). Granted the existence of angels, which is implied not only in the Old and New Testaments, but specifically in our Lord's own teaching (e. g. ix 26, xii 9, xv 10, xvi 22); and that God has 'ordained and constituted the services of Angels and men in a wonderful order,' it is quite natural that his human servants, when doing angels' work, may sometimes be mistaken for their superhuman fellow servants. But there is no question of a human agent here, nor, probably, in the other cases in this Gospel.

Angelic appearances are frequent in this Gospel of the Infancy, where the actors are of such a temperament as to be helped by such visions; they occur again in the momentous days of the Passion (xxii 43, cf. Mat xxvi 53) and the Resurrection (xxiv 4) and Ascension.

Later Judaism became puerile in its elaborate angelology, and in St Paul's time the 'worship of angels' was a danger at Colossae (Col ii 18); but *abusus non tollit usum.*

12. *Zacharias was troubled.* Fear is a natural outcome of contact with the supernatural: cf. the very detailed description of an angelic vision in Dan x. As there, so here to Zacharias, and later to the shepherds, the angel's first word is one of reassurance, 'Fear not.'

13. *thy supplication is heard*: evidently Zacharias and his wife had, like Hannah the mother of Samuel, been hoping against hope, and praying for a son.

John = Johannan, 'the LORD is gracious.'

14–17. The angel's proclamation takes, when turned into

Hebrew, a metrical form : see also i 30–33, i 35–37, i 42–45, ii 10–12, ii 34–36.

14. *joy and gladness.* He would bring joy not only to his parents in their lonely old age, but to a large circle, because of his function in the scheme of Redemption, to usher in the Kingdom of the Messiah.

Joy is a characteristic note of this Gospel, struck here for the first time. So the angel of the Nativity brings a message of ' great joy ' to the shepherds and all mankind ii 10 ; the Evangelist records the joy of the Seventy as they return from their mission x 17, and the responsive joy of their Master x 21, the joy of the people at the glorious works of Jesus xiii 17, and the Lord's assertion of the joy of angels over the repentant sinner xv 7, 10 ; the joy of Zacchaeus that he should be permitted to entertain Jesus xix 6, and that of the disciples when their Risen Lord came to them xxiv 41 (cf. xxiv 32) ; and the Gospel ends as it began on the note of gladness xxiv 52—a gladness that suffuses the life also of the early Church as depicted by St Luke (Ac viii 8, xiii 52, xv 3, &c.).

St Luke has caught the spirit of his illustrious friend and travelling companion St Paul (Eph v 19, 20), who could ' sing and make melody in his heart unto the Lord ' when imprisoned at Rome as earlier at Philippi (Ac xvi 25).

15. *no wine nor strong drink* : cf. the thrice-repeated injunction to Manoah's wife (Judg xiii 4, 7, 14) at the ' annunciation ' of the proximate birth of Samson. The mother is there exhorted during the period of conception and gestation to conform to the ascetic rule of her future Nazarite son (cf. Numb vi 3). We are not told that St John Baptist was actually a Nazarite (as an ancient tradition asserts St James ' the Lord's Brother ' to have been) : but he was marked off from the first for an ascetic life. This is hinted at by St Luke of his childhood and youth (' in the deserts,' i 80, cf. vii 24 sq.), and asserted of his official life by the other evangelists, Mat iii 4, Mk i 6, and by our Lord himself in St Luke's record, vii 33—' John the Baptist is come eating no bread nor drinking wine. . . .'

16–17. The special mission of John will be to convert members of the Jewish Church to their God, and to propagate the spirit of *dutifulness* in preparation for the ' Day of the LORD,' even as Malachi had prophesied of Elijah, Mal iv 5, 6. He will ' bring the present rebellious generation into religious harmony with the righteous of olden time.' It is noticeable that the angel's message, while it definitely recalls the passage of Malachi, robs that passage of its threatening sternness, even as the Saviour, in his reading of Isaiah at Nazareth, stops short of the words, ' the day of vengeance of our God ' (see iv 19, 20). The identification of the Baptist with the Elijah predicted by Malachi is made clear in Mat xi 14. The picture here presented represents one side of Messianic tradition—the Coming of Jehovah : that given in the Annunciation to Mary,

the other side—the Davidic King (*v.* 32). In *Benedictus* the two are blended (*vv.* 67 sqq.).

19. *I am Gabriel*: the angel of the Annunciation also (*v.* 26). Gabriel (=Man of God) and Michael (=who is like God ?) are both mentioned in Daniel—Gabriel viii 16, ix 21, Michael x 13, 21, xii 1—and these two are the only angels named in the New Testament—Gabriel in this chapter, and Michael in Rev xii 7 as a warrior-angel, and in Jude *v.* 9 as 'archangel.' The allusion in Jude was thought by Origen to have been drawn from an apocryphal *Assumption of Moses*, and it is certain that the Jewish angelology, stimulated probably by Persian influence, was developed and elaborated in the centuries preceding our era. An 'archangel' figures in 2 Esdras, named Jeremiel (iv 36), and an angel Uriel (iv 1, v 20, x 28); in Tobit the angel Raphael figures largely (iii 17, &c.), and opposes the evil spirit Asmodeus (iii 17, cf. iii 8). Gabriel is the angel of *revelation*, and Mohammed claimed to have received from him revelations which appear in the Koran.

20. *because thou believedst not.* Zacharias gets the desired sign (*v.* 18), but receives it in the form of a chastisement. Superficially his question resembles Mary's in *v.* 34; but the context makes it clear that his perplexity was not, like hers, blameless.

21. *they marvelled while he tarried.* 'According to Pharisaic practice the incense was prepared outside the Temple, and then brought in; so that the presence of the censing priest in the sanctuary was normally of short duration, and that is why the people were surprised.' P. L.

23. *when the days . . . were fulfilled*, i. e. when his week 'on duty' was over. (See on *v.* 5.)

unto his house: in a city in the uplands of Judah, as we see from *v.* 39.

24. *hid herself*: not from shame, as the next verse makes clear, but to avoid foolish gossip and to meditate and pray.

25. *to take away my reproach.* Childlessness was esteemed a reproach among the Hebrews, partly, no doubt on account of the intense natural desire for motherhood, and on the father's part for the continuance of the family: but this longing was doubtless heightened in the devout because any child might prove to be the promised Messiah. So Sarah, bearing a son in her old age, says 'God hath made me to laugh' (Gen xxi 6), and Rachel, before the birth of Joseph, 'God hath taken away my reproach' (Gen xxx 23). Perhaps a closer parallel still is Hannah, whose bitter longing, and persevering prayer and triumph are recorded in 1 Sam i, ii. Her Song at the birth of Samuel (1 Sam ii 1–10) formed, in some sense, a model for the *Magnificat* (see on *vv.* 46 sqq.).

(b) 26–38 *The Annunciation*

The angel Gabriel is sent to Nazareth to announce to Mary, virgin betrothed to Joseph of the house of David, that, by the

power of the Holy Spirit, she shall conceive and bear a Son, to be called JESUS, who shall be called Son of the Most High, and shall rule for ever as Davidic King over God's People. Mary's alarm is quieted by a reference to God's dealings with her cousin Elisabeth, and she submits herself in faith to the Will of God.

The Annunciation is amongst the most favourite subjects of Christian Art, and the National Gallery contains a wealth of typical examples from Duccio di Buoninsegna (No. 1139) in the thirteenth century to D. G. Rossetti (No. 1210) in the nineteenth. Notable are those of Fra Filippo Lippi (No. 666), Crivelli (No. 739), and Gaudenzio Ferrari (No. 3068). The Medici Society in P. L. Warner's *Book of the Childhood of Christ* (cited hereafter as P. L. W., *Childhood*), see Introd., p. xxxii, has a reproduction of Fra Angelico in which he has caught the genuine Giottesque spirit of reverent serenity, as contrasted with the 'reckless impetuosity' of the Angel and the 'panic fear' of the Blessed Virgin as limned by later Artists. See Ruskin, *Giotto and his Works in Padua*, G. Allen 1905, p. 94. On Gabriel in the Annunciation see Mrs Jameson, *Sacred and Legendary Art*, Pt I, § ii (The Archangels).

26 Now in the sixth month the angel Gabriel was sent
from God unto a city of Galilee, named Nazareth, 27 to a
virgin betrothed to a man whose name was Joseph, of the
house of David; and the virgin's name was Mary. 28 And
he came in unto her, and said, Hail, thou that art [1]highly
favoured, the Lord *is* with thee.[2] 29 But she was greatly
troubled at the saying, and cast in her mind what manner of
salutation this might be. 30 And the angel said unto her,

Fear not Mary: for thou hast found
[3]favour with God.
31 And behold, thou shalt conceive in thy womb, and bring
forth a son,
and shalt call his name JESUS.
32 He shall be great,
and shall be called the Son of the Most High:
And the Lord God shall give unto him
the throne of his father David:
33 And he shall reign over the house of Jacob [4]for ever;
and of his kingdom there shall be no end.

34 And Mary said unto the angel, How shall this be, seeing

[1] Or, *endued with grace*
[2] Many ancient authorities add *blessed* art *thou among women.* See ver. 42.
[3] Or, grace [4] Gr. *unto the ages.*

I know not a man? 35 And the angel answered and said unto her,

The Holy Ghost shall come upon thee,
And the power of the Most High shall overshadow thee:
Wherefore also [1]that which [2]is to be born [3]shall be called holy, the Son of God.

36 And behold, Elisabeth thy kinswoman,
She also hath conceived a son in her old age:
And this is the sixth month
With her that [4]was called barren.

37 For no word from God shall be void of power.

38 And Mary said, Behold, the [5]handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

[1] Or, *the holy thing which is to be born shall be called the Son of God.*
[2] Or, *is begotten* [3] Some ancient authorities insert *of thee.*
[4] Or, *is* [5] Gr. *bondmaid.*

26. *in the sixth month*: cf. *vv.* 24 and 37.

Nazareth: see notes on ii 30, 51.

27. *of the house of David.* As Joseph was not the father of Jesus, *vv.* 32 and 69 would seem to imply that Mary also was of the royal lineage; and some have supposed that the genealogy given by St Luke (iii 23–38) is really Mary's pedigree. It certainly differs considerably from that of St Matthew (i 1–17, see note *ad loc.*). But if the two pedigrees are both of Joseph we must remember that Jesus would be counted as Joseph's son for purposes of heritage. In this sense St Matthew himself asserts (i 12) that Jeconiah (who died childless, Jer xxii 30) 'begat Shealtiel' (cf. 1 Chron iii 17). It is noted by Dr Chase (*Creed and N.T.*, Macmillan 1920) that both the first and the third Evangelists lay stress at once on the Virgin Birth (Mat i 18, 20, and Lk i 35) and on the royal descent (Mat i 1, ii 2, and Lk i 32), so that neither of them can have regarded the two facts as incompatible.

Mary: *Mariam*, the Septuagint form of Miriam (Ex xv 20) is the form of the name habitually applied by St Luke to the Lord's Mother; the other form *Maria* is also frequent in the New Testament.

28. *Hail, thou that art highly favoured*: cf. *v.* 30. Χαῖρε κεχαριτωμένη, almost a play on words—'Grace to thee, object of God's grace.' The translation of the Vulgate *gratia plena* is ambiguous, and in the 'Ave Maria gratia plena,' &c., has come to be interpreted illegitimately as 'fountain' or 'source' rather than 'recipient' of favour.

(T. D. Bernard, in his *Songs of the Holy Nativity*, has an interesting Appendix on the *Ave Maria* devotion, pp. 157 sqq.)

29. *greatly troubled*: alarmed and perplexed, in her own modesty (cf. *vv.* 48, 52), at the splendour of the salutation. Later on (*v.* 34) her modesty lands her in a fresh perplexity. But her true attitude throughout is summed up in the final utterance of *v.* 38.

30–33. The angel's first and second address to Mary (i 35–37) assume a metrical form when rendered into Hebrew. See note on i 14, and also p. 18.

30. *Fear not*: cf. note on i 12.

hast found favour with God. Implying her worthiness for the unique rôle designed for her. Without accepting the dogma of the Immaculate Conception of the Virgin—which logically would have to be carried back and back to the first Mother of the Human Race—or misinterpreting the salutation of *v.* 28, we must needs see in her a vessel uniquely fitted by her own virtue and faith for the honour about to be conferred on her.

31–33. Virgin Birth Predicted. The language of these verses, as of the whole section, tells its own tale of sincerity and genuineness. St Luke does not impart into it one jot of the more developed Christology of his master St Paul, though it is yet not inconsistent therewith. The angel announces, and Mary receives, remembers, and eventually reports, and the Evangelist faithfully records, promises that grew naturally out of the old Messianic teaching of the Hebrew Scriptures. The full significance of what it meant to be *Theotokos*, *Dei Genetrix*, Human Mother of Him who was God from all eternity, was not revealed to her now: she could not have borne it. The Messianic promise to be fulfilled by this nativity has its root in Nathan's prophecy to David, 2 Sam vii 11–13, 16, cf. 26, and is developed in subsequent Psalm and Prophecy—Ps lxxxix 3, 4, Ps cxxxii 11, 17, Is ix 6, 7, xi 1 sqq., &c. Even the phrase *Son of the Most High* is drawn from the atmosphere of Messianic expectation, which had been created by the apocalyptic literature of recent centuries, such as the Book of Enoch. And the phrase itself is applied by our Lord to His followers (vi 35).

On the Virgin Birth see G. H. Box's monograph, *The Virgin Birth of Jesus*, Isaac Pitman 1916, and A. T. Robertson, *op. cit.*, pp. 103–117, 'A Physician's account of the Birth of Jesus.'

31. *and shalt call his name JESUS*: cf. ii 21. St Matthew, who obviously gives the point of view of Joseph, makes an angel minister this injunction to him: adding 'for he shall save his people from their sins.' Joseph may have got the angelic message first from Mary, and 'made it his own,' and the report subsequently confused the exact details, or the message may have been delivered separately to each of them.

Jesus is the Greek form of the Old Testament name Jehoshua, Joshua, Jeshua (=The Lord is Salvation).

32. *his father David.* See notes on i 16, 17, and 27.

33. *the house of Jacob.* Here again St Luke has declined to colour the narrative with the ideas prevalent around him as he wrote. There is no intimation as yet of a wider Israel such as St Paul preached and St Luke ministered to at Philippi (see Introd., p. xv). Simeon's Song, some ten or eleven months later, carries the thought a step further—' A light for revelation to the Gentiles ' (ii 32).

34, 35. Those who, like Montefiore, pour scorn on the Virgin Birth, would reckon these two verses as a later interpolation, or simply expunge the words ' seeing I know not a man.' It may be conceded that the mystery of the Virgin Birth as hitherto understood by the Church of Christ is in itself rather congruous with than necessary to a genuine belief in the Incarnation of the Son of God. But a straightforward reading of the text here (there is no MS authority for special treatment of these verses, except the minuscule ' b '—on which see G. H. Box's *Virgin Birth*, pp. 223, 225), and of the parallel narrative of St Matthew, would seem to lead inevitably to the conclusion that the two Evangelists believed in it as a fact grounded on the soundest evidence. We have seen that St Luke has hitherto avoided the importation of Pauline deductions into this early record of fact. The doctrine of the Virgin Birth he could hardly have imported from St Paul, because, though the Apostle's language ' born of a woman ' . . . is consistent with it, St Paul nowhere in his extant writings asserts it. St Matthew's narrative (Mat i 18 sqq.) is more explicit in the matter than St Luke's, and is at first sight so inconsistent with it in small details as to be obviously independent. If St Matthew can be accused of deducing it from a misinterpretation of Is vii 14 which he quotes, the same criticism could not by any means be applied to St Luke, in spite of the resemblance of *v.* 31 to that passage. It may be true that the announcement of *v.* 35 carries us beyond the circle of contemporary Jewish expectation ; but so did the fact it predicted.

35–37. In the metrical form of the assumed Hebrew original of these verses (see note, p. 6) *vv.* 35b *Wherefore also* . . . and 37 *For no word* . . . stand outside the couplets (see text).

35. *The Holy Ghost*: first mentioned in *v.* 15, where John, in language paralleled in the Old Testament with reference to ' the Spirit of Jehovah,' is to be ' filled with the Holy Ghost.' From the first chapter of the Gospel to the last of the Acts (Ac xxviii 25) the Holy Spirit is very frequently mentioned in St Luke's writings, and in the Gospel especially in these early chapters. See i 41, ii 25–27, iii 22, iv 1, 14, 18, x 21, xi 13. The third Gospel, in fact, leads up to the climax of His revelation at Pentecost (Ac ii), and the Book of Acts has been appropriately termed ' The Gospel of the Holy Ghost.'

Here, however, St Luke exercises the self-restraint already noticed. The language used to Mary need not and probably would not have conveyed to her by anticipation what it means to later

believers, a Holy Ghost who is the third Person of the Blessed Trinity in Unity.

shall come upon thee . . . overshadow thee. The most straightforward interpretation is the traditional one, that in this unique case the Spirit, who is the Life-giver to all creation, and normally mediates the propagation of life in mankind through fatherhood, here dispensed with that means, so that the Son of God in taking upon Him our flesh was 'conceived by the Holy Ghost, born of the Virgin Mary.' Cf. Mat i 18, 20.

It is to be noted that while the Holy Spirit figures in the annunciation of the birth of the Forerunner as well as in that of the Messiah, the language used is very different. John is to be 'filled with the Holy Ghost'—a frequent expression of St Luke—i 41, 67; Ac ii 4, iv 8, 31, ix 17, xiii 9. John's conception was natural, though his austere and temperate spirit was to be specially stimulated by the Holy Ghost (cf. Eph v 18), that of Jesus, supernatural.

36. *Elisabeth thy kinswoman. . . .* Here is the most divinely-human touch in all the angel's message. Mary is brought down from heaven to solid earth; is given, in her own circle, at once a concrete example of the fulfilment of the promises of God and the suggestion of a *confidante* with whom she may share her stupendous and overwhelming secret. At once all her loyalty and faith is evoked. This touch and the narrative of the 'Visitation' (*vv.* 39–56) proclaim this Gospel at once as the 'Gospel of Womanhood' (cf. Introd., p. xli), and strongly suggest that the record of chs i and ii not only originated with a woman, but was passed on to Luke the Physician not through a man but through a woman.

37. *no word of God shall be void of power.* Referring to the child of Elisabeth's old age, the angel very appropriately quotes the divine message to Sarah, Gen xviii 14. Perhaps the original form of the words was, as in the Hebrew, 'Is anything too hard for the LORD?' and St Luke may have, consciously or unconsciously, altered it to the Septuagint version, with which he is very familiar, in turning the Hebrew record into Greek. *Dabbar*, which in Gen xviii 14 means 'thing,' is in Greek translated ῥῆμα = 'word.' Cf. ii 15, 'this thing (mg. 'saying'). Like *v.* 35b (see text) this verse seems to stand outside the metrical form of the original, if a Hebrew original be assumed.

38. *Behold, the handmaid of the Lord; be it unto me according to thy word.* With these simple words of absolute self-surrender she 'turned the key to open the door of heaven's Love'—*ad aprir l' alto amor volse la chiave*—Dante (*Purg.* x 42). Dante's references to this scene are of great frequency and beauty, cf. *Purg.* xxix 85, 86, *Par.* ix 138, xiv 32, xvi 34, xxxii 94 sq. The whole future of mankind depended on her 'yes' or 'no.' All her perplexities have vanished; her surrender is unconditional. She is the Lord's 'slave-girl,' and content to be entirely at His divine disposal.

(c) 39–56 *The Visitation. The Magnificat*

Mary, following Gabriel's suggestion, goes to visit her kinswoman Elisabeth in the Judaean highlands. Elisabeth, responsive to her greeting, voices the welcome of her own unborn child to the Mother of the Messiah, blesses Mary, and proclaims the sure fulfilment of her faith. Mary then pours out her thanksgiving in the Church's most famous Canticle. After a visit of three months Mary returns to Nazareth. The Visitation has formed the subject of numerous sacred pictures of first rank, as by Giotto, in his Padua series of frescoes, Tintoretto (in the Scuola di S. Rocco), Ghirlandajo (in the Louvre), where Elisabeth kneels to embrace the B.V.M. Better known is that of Albertinelli (in the Uffizi), which the Arundel Society reproduced. There is a fifteenth-century picture in the National Gallery by Patinio (No. 1082). P. L. W. (*Childhood*) has one by A. Pirri.

39 And Mary arose in these days and went into the hill country with haste, into a city of Judah; 40 and entered into the house of Zacharias and saluted Elisabeth. 41 And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost; 42 and she lifted up her voice with a loud cry, and said,

Blessed *art* thou among women,
And blessed *is* the fruit of thy womb.
43 And whence is this to me,
That the mother of my Lord should come unto me?
44 For behold,
When the voice of thy salutation came into mine ears,
The babe leaped in my womb for joy.
45 And blessed *is* she that [1]believed; for there shall be a fulfilment
Of the things which have been spoken to her from the Lord.

[1] Or, *believed that there shall be*

39. *went into the hill country with haste.* The journey between Nazareth and the Judaean hill-country could be taken, as Jesus Himself took it afterwards, either through Samaria (the shortest route, but sometimes avoided owing to the hostility of the inhabitants) or through Peraea, east of Jordan. She goes in haste, excited, and, as it were, bursting with her wondrous news; also perhaps eager to see her kinswoman well before the birth of her

child : which indeed (*v.* 57) followed quickly upon the close of her visit.

Of the nine Judaean priestly cities enumerated in Jos xxi 13 sqq. at least five seem to have been in the hill-country : Hebron, Jattir, Juttah, Eshtemoa, Debir. The length of Mary's journey would depend partly on which of these cities was Elisabeth's home. They were all, however, towards the south end of the Judaean range, where it begins to slope towards Beersheba. In any case it would be eight days' journey or more—more than 80 miles, through *Ain Karim*, the traditional site, and much nearer to Jerusalem. It is the influence of the Septuagint that makes Luke call this town (unknown to him) a city of Judah,' not ' of Judea.' (P. L.)

40. *saluted Elisabeth.* The twofold promise of motherhood had woven a new bond of sympathy between the cousins.

41. *was filled with the Holy Ghost* : see note on *v.* 35. Before Mary speaks her secret is revealed to Elisabeth, whose unborn child pays homage to his unborn Lord. With loud cry of exultation she exclaims

42–45. *Blessed art thou. . . .* Words attached to the *Ave Maria* (see on *v.* 28) in the sixteenth-century devotion of that name. They are re-echoed by Mary herself in her *Magnificat*, *v.* 48, ' from henceforth all generations shall call me blessed.' Turned back into Hebrew (see note, p. 6) this utterance of Elisabeth falls into two strophes, the first of two trimeter, the second of two tetrameter couplets.

46–55. Magnificat. The three Canticles, *Magnificat*, *Benedictus*, *Nunc Dimittis*, are so much alike in style and matter, and breathe so evidently the same spirit, that some have ventured, with Harnack, to assert them imaginative compositions of the Evangelist. Of course St Luke, who followed the Graeco-Roman literary style in his Preface, might naturally be expected where it was aesthetically called for, if not like Thucydides and Livy to put into the mouths of his actors appropriate speeches of his own invention, at any rate to work up such speeches into literary form from brief notes and other indications. Very likely this may be the history of some of the speeches in the Acts. But consummate artist as he was, and thoroughly familiar with the Old Testament Scriptures in the Septuagint, it is hardly conceivable that he could have achieved the extraordinary result here claimed for him. Dr Sanday says, ' St Luke always impresses his signature upon his documents, and no doubt he has done so in his first two chapters, but (1) there are here a number of minute allusions to Jewish Law and Ceremonial so unlike St Luke's manner, and (2) these chapters so exactly hit the attitude of expectancy which existed before the public appearance of Christ, that I venture to assert that these two chapters and their Songs are essentially the most archaic thing in the New Testament.'

Pious Jewish minds, steeped in Old Testament poetry, and in

the literature of more elaborate and definite expectation of which the pharisaic Psalms of Solomon (*c.* 70–40 B. C.) are good examples, might well express themselves thus under the exalting influence of the Holy Spirit, and bend pre-Gospel language to bridge the gap, carrying on revelation almost unconsciously to a point hitherto unreached. But could a Gentile convert, writing some 60 or 70 years after the event, achieve the same result? If they are not either compositions of the Evangelist or genuine utterances of the people to whom he attributes them, they may, in whole or in part, have been conscious citations of contemporary Messianic hymns, extant now in no other context. So Dr Adeney suggests—as a Christian woman to-day might, in moments of deep emotion, sing 'Rock of Ages'; and in this case either actually uttered at the times alleged, by Mary, Zacharias, and Simeon, or put into their mouths as appropriate by St Luke. There seems no adequate reason for doubting St Luke's attribution. It is remarkable that all these inspired utterances fall naturally into Hebrew verse; alike those of the Angels to Zacharias, to Mary, and to the shepherds, and of the Angel choir, and those of men and women 'moved by the Holy Ghost'—Elisabeth's welcome of Mary, and Simeon's prediction to Mary—as well as the recognized Canticles. Either the whole foundation-document used by St Luke was in Hebrew rather than Aramaic, or at least the utterances seem to have been in almost classical Hebrew forms.

The Song of Mary is crowded with reminiscences and phrases from Old Testament poetry, as any reference Bible will make clear, but its opening and *v.* 53 so definitely recall the Song of Hannah (1 Sam ii 1–10) that we are inevitably drawn to a comparison between the two utterances. Hannah's song would certainly seem to have been in Mary's mind: and it is quite natural that since the Annunciation she should have meditated deeply, not only on Messianic Prophecy, but specifically on the figure of Samuel's mother—the devout woman who was chosen by God in the past to give birth to a great Deliverer.

Magnificat has been attributed by Harnack to *Elisabeth* (or regarded as a free composition of the Evangelist put into Elisabeth's mouth) on the ground that the very meagre MSS authority (three old Latin versions, supported by a few patristic references, which substitute *Elisabeth* for *Mary* in this verse) is corroborated by the situation. Elisabeth's case resembles Hannah's; Mary's does not. But it is noticeable that the verse really in point for Elisabeth, 'Yea, the barren hath borne seven' (1 Sam ii 5), does not appear in our Canticle. Perhaps, as some MSS have neither name, St Luke may have written 'and [she] said.' Cf. G. H. Box, *Virgin Birth*, pp. 226, 227.

But in other respects comparison between the two songs emphasizes a contrast in spirit that is even greater than the resemblance. 'Whilst Mary' (says Godet) 'celebrates her happiness

with deep humility and holy restraint, Hannah surrenders herself completely to the feeling of personal triumph, with her very first words breaking forth into cries of indignation against her enemies.' There is also a contrast noticeable (A. E. Brooke) between the spirit of these songs (*Magnificat* and *Nunc Dimittis*) and the fervid spirit of the contemporary Zealots. Here it is the hopes of the *Chasidim*, rather than of the Nationalists, that find expression. The scope of the thought will be found to widen out steadily, the first stanza, *vv.* 46–50, being mainly personal; the second (*vv.* 51–55) ending on a note that suggests the promise of Gen xxii 18, 'in thy seed shall all the nations of the earth be blessed.'

46 And Mary said,
My soul doth magnify the Lord,
47 And my spirit hath rejoiced in God my Saviour.
48 For he hath looked upon the low estate of his [1]handmaiden:
For behold, from henceforth all generations shall call me blessed.
49 For he that is mighty hath done to me great things;
And holy is his name.
50 And his mercy is unto generations and generations
On them that fear him.
51 He hath shewed strength with his arm;
He hath scattered the proud [2]in the imagination of their heart.
52 He hath put down princes from *their* thrones,
And hath exalted them of low degree.
53 The hungry he hath filled with good things;
And the rich he hath sent empty away.
54 He hath holpen Israel his servant,
That he might remember mercy
55 (As he spake unto our fathers)
Toward Abraham and his seed for ever.

[1] Gr. *bondmaiden.*. [2] Or, *by*

46–50. We notice the mingling of exultant joy and deep humility with exquisite modesty of reticence and reverential adoration.

In *v.* 50 she ranges herself with all God-fearing people, claiming for them the same mercy which has so blessed her.

This forms the transition to the second stanza, according to our traditional arrangement. Aytoun, in his Hebrew version, makes

vv. 46–48 the first stanza of two tetrameter couplets, *vv.* 49–55 the second, of couplets chiefly in pentameter.

51–55. In this speaks the true child of Israel, the peasant scion of the ancient royal house. She sees God's people under alien domination—an Edomite ruler, by the grace of Rome—she sees worldliness and bigotry among the official leaders of religion. The world is a scene of usurpation: God must and will strike in to set it right. The Rod of Jesse's stem has been promised . . . 'on whom rests the spirit of the LORD as a spirit of government in truth and righteousness, and whose reign is the dynasty of God' (Bernard, p. 60). Contrast this pure 'hunger and thirst after righteousness' with the spirit of personal triumph that breathes through Hannah.

56 And Mary abode with her about three months, and returned unto her house.

(d) **57–79** *Birth and Circumcision of John. The Benedictus*

The narratives of the annunciation and birth of the Herald and the King are necessarily dovetailed into one another, yet the atmosphere of each is quite distinct. The Visitation forms a beautiful connecting link between them.

Elisabeth's child is duly born, and amid congratulations of her circle of friends the ceremony of circumcision takes place. At this ceremony, as among Christians at baptism, the child's name is given. Elisabeth, mindful of the angel's injunction (*v.* 13) declines to name him after his father, and will have him called 'John.' Zacharias, still dumb, and apparently deaf also, is appealed to, since John is not one of the family names. He signs for a wax tablet and writes thereon 'His name is John,' and immediately recovers his speech, to the amazement of the company. Then, under an inspiration like Mary's, he bursts forth into a prophetic song of praise.

57 Now Elisabeth's time was fulfilled that she should be delivered; and she brought forth a son. 58 And her neighbours and her kinsfolk heard that the Lord had magnified his mercy towards her; and they rejoiced with her. 59 And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of his father. 60 And his mother answered and said, Not so; but he shall be called John. 61 And they said unto her, There is none of thy kindred that is called by this

name. 62 And they made signs to his father, what he would have him called. 63 And he asked for a writing tablet, and wrote, saying, His name is John. And they marvelled all. 64 And his mouth was opened immediately, and his tongue *loosed*, and he spake, blessing God. 65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. 66 And all that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him.

59. *on the eighth day*: in accordance with the Mosaic Law (see Gen xvii 9–14)—so too in our Lord's case, ii 21.

62. *made signs to.* This seems to assume that Zacharias was *deaf* as well as dumb. The *Syr-Sin.* version has: 'and they also *spoke* to the father' (P. L.).

66. *laid them up in their heart.* So the Evangelist speaks of the Blessed Virgin (ii 19, 51) as storing up the memories of this wonderful time. In each case he seems to be hinting at the ultimate source of his information (cf. note on p. 4).

67–79. Benedictus. If we could see reason for the appropriateness of *Magnificat*, with its teeming Old Testament allusions, in the mouth of the devout peasant maiden, still more obviously appropriate is this poetic summary of Old Testament prophecy from the lips of the aged priest. Every line echoes holy and familiar phrases (see Reference Bible), and there has been noted a special affinity with the 'Benedictions' used in the Temple before the daily sacrifice.

Benedictus, like *Magnificat*, falls naturally into two stanzas. These are of two strophes each. The first two strophes, 68–71 and 72–75, summarize and enunciate afresh the gracious promises of Jehovah on which the Messianic Hope is based. This first half of the song announces the Davidic Messiah, and proclaims (against the actual background, gloomy alike from the political, social, and religious points of view) deliverance from external foes and an unhindered opportunity for the expression of the true life of God's People—glad service of the Lord, unwearied and unafraid.

The second stanza—third and fourth strophes (*vv.* 76–78 and 79)—is still richer and more beautiful in thought and phrase. The first strophe, taking up the angel's word about the child (*v.* 17), apostrophizes the newly-circumcised member of the Church of the Old Covenant, as prophet, forerunner, harbinger of redemption; the second hails the brightening dawn of God's Kingdom. The strophes, as arranged by Aytoun, form (*a*) four tetrameter lines, (*b*) three trimeter couplets (of which each line begins with the Hebrew *Lamed*), (*c*) four hexameter lines, (*d*) one tetrameter couplet.

67 And his father Zacharias was filled with the Holy
Ghost, and prophesied, saying,
68 Blessed *be* the Lord, the God of Israel;
For he hath visited and wrought redemption for his
people,
69 And hath raised up a horn of salvation for us
In the house of his servant David
70 (As he spake by the mouth of his holy prophets which
have been since the world began),
71 Salvation from our enemies, and from the hand of all
that hate us;
72 To shew mercy towards our fathers,
And to remember his holy covenant;
73 The oath which he sware unto Abraham our father,
74 To grant unto us that we being delivered out of the
hand of our enemies
Should serve him without fear,
75 In holiness and righteousness before him all our days.
76 Yea and thou, child, shalt be called the prophet of the
Most High:
For thou shalt go before the face of the Lord to make
ready his ways;
77 To give knowledge of salvation unto his people
In the remission of their sins,
78 Because of the [1]tender mercy of our God,
[2]Whereby the dayspring from on high [3]shall visit us,
79 To shine upon them that sit in darkness and the
shadow of death;
To guide our feet into the way of peace.

[1] Or, *heart of mercy* [2] Or, *Wherein*
[3] Many ancient authorities read *hath visited us.*

67. *prophesied.* Zacharias, like Ezekiel, was both priest and prophet, for the moment at least. Inspiration gave him special and intimate insight into the mind and will of God; which is the heart of prophecy. Prediction is only one aspect of the gift; but that too is here—couched, as often in Old Testament prophets, in the 'prophetic past tense,' which is virtually past, present, and future in one, visualizing events and movements from the plane of eternity. What God wills is a *fact*, even though it be not yet generally realized.

69. *a horn of salvation*: cf. the end of Hannah's song: 'He shall . . . exalt the horn of his anointed' (1 Sam ii 10); the agricultural metaphor by which the horn of the ox stands for strength is common in the Old Testament. It is well rendered in our Prayer Book version by 'a *mighty* salvation.'

In the house of his servant David. See note on i 16, 17. 'The tabernacle' or 'hut' of David in Amos's phrase (Am ix 11) was, indeed, to all appearance 'in a ruined condition.' An Edomite (cf. Am ix 12) was on the throne, and the last scions of the old Royal House were living the obscure life of poor artisans away from David's city, in an obscure village of Galilee.

Three people alone had shared, during the last three months, the secret of its coming restoration, and but a little of the truth can as yet have been revealed to them; little, especially of the *manner* of its fulfilment. But the fact is henceforth common property.

72. *To shew mercy towards our fathers*, i.e. in faithful fulfilment to their children. But perhaps also with the implication that the fathers—living unto God, cf. xx 38—would be conscious of such fulfilment.

covenant. See Gen xv.

73. *The oath.* See Gen xxii 16, 17; cf. also Micah vii 20, 'Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.'

74, 75. *serve him without fear, &c.*: cf. Collect for Fifth Sunday after Trinity: 'That thy Church may joyfully serve thee in all godly quietness.' This unhindered and unmolested fulfilment of the purpose for which we were created is the theme of Dante's *De Monarchia.* The predatory instincts of men and nations have been its enemies all through history: Zacharias predicts the complete subdual of these under the *Monarchia* of the Messianic King. The same hope is now placed in a League of Nations founded on a basis of Christian principle.

76. *Yea and thou, child.* . . . Here begins the second stanza, as the aged father turns and addresses the infant John.

the prophet. The canon of the Prophets was already closed when Ben-Sirach's grandson wrote (*c.* 130 B. C.) his preface to the Book Ecclesiasticus. 'My grandfather Jesus,' he says, 'gave himself much to the reading of the Law, and the Prophets, and the other books of our fathers.' Apocalyptic writers had been busy ministering hope and courage to a depressed people; but of the whole period since Malachi, the Psalmist's words might be used (Ps lxxiv 9):

> We see not our signs:
> There is no more any prophet;
> Neither is there among us any that knoweth how long.

John, 'in the spirit and power of Elijah,' was to revive the true spirit of prophecy. In virtue of his office as herald of the imme-

diate coming of the Kingdom, our Lord proclaims him as 'much more than a prophet' (vii 26, 27).

77. *to give knowledge of salvation.* The message of Deliverance had been mishandled by Jewish teachers, who tended to centre all their Messianic ideas in the thought of temporal blessings and a temporal Conqueror and ruler. This bred the political-religious fanaticism of the Zealots, which was among the prime causes of the destruction of Jerusalem and extinction of the Jewish State. On the spiritual side the Pharisees, who had done splendid service in the past, were now, as the Gospel story makes clear, tending to narrow down the means of salvation to an elaborate and mechanical legality, and to interpret salvation itself in terms of self-righteousness.

The Ministry of the Messiah had to be preceded, as Godet says, by that of another divine messenger, 'because the very notion of salvation was falsified in Israel, and had to be corrected before salvation could be realised.'

in the remission of their sins: this pre-requisite of salvation, to which repentance is itself a necessary preliminary, had been left out of sight. It is to be the great theme of John's preaching. See iii 3 sqq.

78. *the dayspring from on high.* This beautiful phrase, when analysed, involves a contradiction in terms; the first thought is of the upspringing of the dawn from the eastern horizon, the second, that the Gospel-dawn breaks on us from above. The mixture of metaphors is quite in the Hebrew manner, e. g. in Is xxviii 18, 'When the overflowing scourge shall pass through, then ye shall be trodden down by it,' we have in one half-verse at least three metaphors combined—a flood, a whip, and a trampling host!

79. *upon them that sit in darkness, &c.* The background of this verse is clearly the great prophecy Is ix, wherein the 'Prince of Peace' is first named. There light is predicted for the desolated region of Galilee—Zebulun and Naphtali—the Northern Kingdom recently ravaged and depopulated by Assyria. This gives point to St Matthew's citation of Is ix 1, 2 in connexion with the opening of our Lord's Galilean ministry (Mat iv 12–16). Cf. also Is lx 1–3. Vistas of meaning lie in these words, no doubt beyond what Zacharias saw as he uttered them. 'Galilee of the Gentiles' suggests the bolder and more definite universalism (again perhaps only partly perceived when uttered) of the *Nunc Dimittis* (ii 32): and, originating from this passage, but enriched by the frequent use of the 'light and darkness' metaphor throughout the New Testament, the bearing of the Gospel light to illumine 'heathen darkness' has become a most familiar metaphor for the evangelization of the world.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

80. *was in the deserts.* John's ascetic life began in early boyhood. Meanwhile Jesus, who says of himself that he 'came eating and drinking' (vii 34)—purposely sharing as far as might be the normal experiences of human life—was growing up quietly in the home at Nazareth.[1]

(e) II 1–20 *The Birth of Christ*

The year of the Nativity is still subject of discussion. That St Luke's object was to give a definite unmistakable date (as also in iii 1–2) is obvious; but it is difficult to harmonize the Evangelist's indications with known synchronisms from secular history. If the first Gospel is to be trusted (cf. Lk i 5) Christ was born during the reign of Herod, who died in the year styled 4 B. C. according to our inaccurate traditional reckoning; and the Nativity should apparently be dated two years at least before his death (Mat ii 16). This would bring us to 7 or 6 B.C., and would rule out the known census under Quirinius in A. D. 6–7, after the deposition of Archelaus when Judaea became a Roman Province. This census is recorded by Josephus, and mentioned also by St Luke himself in Ac v 37.

Sir Wm. Ramsay's researches have recently done much to clear up this question and to suggest that, allowing for our ignorance on many points, St Luke, who has proved so remarkably accurate where we can really test him, may be trusted where positive proof is wanting. Ramsay notes that, besides giving us a date, the Evangelist sets the Birth of Jesus 'amid its proper surroundings as an event in the development of Roman imperial relations.'[2]

The Narrative itself—the world's greatest classic, we might almost venture to call it—compares strikingly, in its naturalness, restraint, and dignity with the extravagances of Apocryphal Gospels on the same theme. Like the two previous episodes and the one that follows, it finds expression in a song. The Gospels

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[1] In Art the young St John, usually accompanied by a Lamb in view of his future proclamation (Jn i 29) of the *Agnus Dei*, is usually grouped with the Holy Family. Of this there are countless examples by the best Masters. The National Gallery contains one by Leonardo da Vinci (No. 1093), and an unfinished one by Michelangelo (No. 809). A charming representation by Bernardino Luini (Prado, Madrid) shows the Baptist and his Divine Cousin embracing. Occasionally St John is depicted alone as by B. Luini (in Ambrosiana, Milan, and in S. Maria degli Angioli at Lugano). A very striking picture of an inspired boy of about 8 or 9 years old in the desert is Sir Joshua Reynolds' in the National Gallery. Donatello's wonderful statue in Florence represents him as a little older.

[2] 'Not only are the statements in Lk ii 1–3 true, they are also in themselves great statements, presenting to us large historical facts, world-wide administrative measures, vast forces working on human society through the ages. He sets before us the circumstances in which Jesus Christ came to be born in Bethlehem, not at Nazareth, as caused by the interplay of mighty cosmic forces.' (*Recent Discovery*, p. 304.)

Cf. McLachlan, *St Luke, the Man*, &c., 1920, p. 26. There is a census return among the Oxyrhynchus Papyri 'which Drs Grenfell and Hunt on good evidence date A. D. 19–20 (*Oxyr. Papyri* ii 209 ff.).'

are never more quiet and simple than when they are narrating redemptive facts of world-wide moment.

II Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all [1]the world should be enrolled. 2 This was the first enrolment made when Quirinius was governor of Syria. 3 And all went to enrol themselves, every one to his own city. 4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David; 5 to enrol himself with Mary, who was betrothed to him, being great with child. 6 And it came to pass, while they were there, the days were fulfilled that she should be delivered. 7 And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

[1] Gr. *the inhabited earth.*

1. *a decree from Cæsar Augustus, that all the world should be enrolled.* The first Roman Emperor, 31 B. C.—A. D. 14, prepared with his own hand a *rationarium imperii*, a kind of 'Domesday Book' with a description of the subject kingdoms and provinces with the taxes direct and indirect, and such a census as is implied here would be a useful means of collecting the necessary information. Taking the well-known census under Quirinius in A. D. 6–7, we may add the consideration that, according to the evidence of Egyptian papyri, in Egypt at any rate a census was taken every fourteen years; and if this census was general in the East, a previous census would fall just about 7–6 B. C., which would be St Matthew's date for the Nativity. If we assume that Herod's attempts to allay Jewish prejudice (see note on *vv.* 3–4) delayed the execution of the order, 6 or 5 B. C. would fit in exactly with the requirements of the situation.

The results of Ramsay's scattered arguments and discussions are conveniently collected by A. T. Robertson, *op. cit.*, pp. 118–129.

2. *when Quirinius was governor of Syria.* We know that Quirinius was *Procurator of Judaea* in A. D. 6; but that is not the style St Luke gives him here, and the implied title here (= 'leader') is a vague one, which serves also as translation for *Legatus* or *Dux*, and there is evidence that Quirinius was holding office in Syria side by side with the civil pro-consul Sentius Saturninus, on a military command against the Homonadenses, in the year immediately preceding. That may be the reference here, or 'leader' may mean that Augustus put him in charge of the census when Varus, Saturninus's successor, was pro-consul.

3, 4. *every one to his own city.* This cumbrous form of enrolment of whole families in the place to which each belongs has been laughed at by critics, as a clumsy invention of the writer, to allow for the birth of Jesus at Bethlehem instead of Nazareth. But Ramsay claims to have found precedent for it ; and its employment on this occasion might well be due to Herod's wish to give a Jewish tone to the ceremony, and so in some degree to allay the prejudice against ' numbering the people ' (cf. 2 Sam xxiv ; 1 Chron xxi), intensified, no doubt, by the fact that the orders emanated from the Roman conqueror. Deissmann (*Light fr. Anc. East*, p. 268) gives facsimile, text, and translation of an edict of a Governor of Egypt A. D. 104 : ' Gaius Vibius Maximus Prefect of Egypt saith : The enrolment by household being at hand, it is necessary to notify all who for any cause so ever are outside their homes to return to their domestic hearths, that they may also accomplish the customary dispensation of enrolment, and continue stedfastly in the husbandry that belongeth to them.'

4. *Joseph . . . went up from Galilee . . . into Judæa.* Joseph and Mary would take the same road which she had taken to visit Elisabeth. There was a Bethlehem also in Galilee, within a few miles of Nazareth, and some have supposed a confusion with this ; but the tradition of Bethlehem-Judah is too strong to need support. Ramsay notes (*Recent Discovery*, p. 304) how Luke assumes the birth in Bethlehem as familiar to his readers, and tells us how it came about. St Matthew (i 28, ii 5 sq.) emphasizes its fulfilment of prophecy.

because he was of the house and family of David. Blass notes (*Philol. Gosp.*, E.T. p. 170 sq.) that the Western text reads ' because *they were* of the ' (cf. iii 23). The claims of ' the Lord's Brethren ' to royalty are said to have been brought before Domitian in the persons of the grandsons of St Jude, and the Emperor's Herod-like fears to have been allayed by the spectacle of their toil-worn hands. (Eusebius, iii 20, quoting from Hegesippus.)

The Jewish families kept their pedigrees carefully, as witness the books of Chronicles (1 Chron i—viii ; cf. Ezra vii 1 sqq., Neh xi 4 sqq., xii 10, 11), and the descendants of the House of David might well be particular in keeping theirs (iii 23 sqq., cf. Mat i) though fallen to a humble condition since the days of Zerubbabel. The use in general mouths of the name ' Son of David ' as applied to Jesus (xviii 39 and Mat xxi 9) may imply that the royal descent was common knowledge ; and that may have made it prudent for the family to leave their native Bethlehem, and remove to a district farther away from the court of Herod.

Bethlehem. ' The Messiah according to Jewish tradition [cf. Mat ii 5], was to be born in Bethlehem. Cf. P. Ber, 5a ; Midrash Echa i 16. Prof. G. Dalman suggested in 1919 that David was anointed king by Samuel (1 Sam xvi 13) near the church of the Nativity.' (P. L.)

5. *who was betrothed to him.* According to St Matthew (i 24) Joseph had already 'taken unto him his wife,' i.e. married her; though he had not lived with her as a husband (Mat i 25). The betrothal, with its religious ceremony, was a fast bond, and unfaithfulness during the year it lasted would have been counted adultery. This is the point of Mat i 18, 19.

7. *her firstborn son*: there is no necessary implication that she had other children afterwards: 'Every male that openeth the womb' (*v.* 23) is firstborn in this sense, whether other children follow or not.

she wrapped him . . . inn. The details of this wondrous picture, so familiar through art and song, have, like the Cross, acquired a symbolic splendour which makes it difficult for us to realize them in all their sordidness and discomfort. 'He came unto his own, and . . . his own received him not.' Already on the day of His birth 'the Son of man hath not where to lay his head.' Giovanni Papini, in his recent *Storia di Cristo* (Florence, Vallecchi 1920), has some very vigorous remarks on this point (pp. 1–5).

She on whom the world's future depended was crowded out by the throng of more self-important people who had come up for the enrolment. Weary and distressed, she passed unnoticed from the caravanserai where no place or, at least, no privacy could be found. 'Any one who has travelled in Palestine and mixed among the native peasants knows that, notwithstanding their hospitality, it is impossible to have privacy. And the inns were public places, where no one had a right to this' (P. L.). It is not clear from the text whether the 'stable' in which she gave birth to the Saviour was attached to the inn or not, or whether it was an open enclosure (as early Christian art might indicate) or a cave or grotto, as persistent tradition maintains. Whether, again, the word translated 'manger' is properly a manger or trough, or, as it is rendered in Lk xiii 15, a 'stall.' It is noticeable that the traditional 'cave' or 'grotto' which dates back not only to the building of the Basilica of the Nativity but as far as Justin Martyr (*Tryph.* 78), has also some inferential MS authority, for Epiphanius reads here ἐν φάτνῃ καὶ [ἐν] σπηλαίῳ 'in a manger and in a cave' (Blass, *Philol. Gosp.*, E.T. p. 165 sq.). Westcott and Hort, *N.T.* ii 52, say 'doubtless in a confusion with the Apocryphal Book of James.' So, too, the word here translated 'inn' is rendered 'guest-chamber' in xxii 11 and may have been a lodging promised but not kept free. But there is no conclusive reason against the general contour of the picture that has meant so much to countless generations of believers.

8–20. The Angels and the Shepherds. The descendant of the Shepherd King—Himself the 'ideal Shepherd' of souls (Jn x)—has shepherds as his first devotees. St Luke 'has taught us and all the world that the message of the angels is to every man who is doing his duty and earning his living like the shepherds' (A. E. Brooke).

8 And there were shepherds in the same country abiding
in the field, and keeping [1]watch by night over their flock.
9 And an angel of the Lord stood by them, and the glory
of the Lord shone round about them: and they were sore
afraid. 10 And the angel said unto them,
Be not afraid; for behold,
I bring you good tidings
Of great joy
which shall be to all the people:
11 For there is born to you
this day in the city of David
A Saviour,
which is [2]Christ the Lord.
12 And this *is* the sign unto you;
Ye shall find
A babe wrapped in swaddling clothes,
and lying in a manger.

[1] Or, *night-watches* [2] Or, *Anointed Lord*

8. *keeping watch by night.* 'The flocks in Palestine,' says Montefiore, 'are not out at night in December.' If this were true, it would not militate against St Luke's narrative, for he gives no hint of the month. It might prove that the observance of Christmas on Dec. 25 which began rather late, and in the West, is due to a misconception. If Zacharias were on duty (see note on i 5) in April 6 B. C., it would throw the Nativity of Christ into the month of June. But there is evidence (Edersheim) that the sheep set apart for the Temple Sacrifices were kept out-of-doors all through the year in the neighbourhood of Jerusalem.

9. *an angel of the Lord*: this is the third appearance of an angel in this Gospel (cf. i 11 and 26). Was it Gabriel? We are not told: but in that case we should have expected '*the* angel.'

they were sore afraid: the almost inevitable result of contact with the supernatural. Cf. i 13, 30 and notes.

10. *I bring you good tidings, &c.*: literally, I 'evangelize' you great joy. The root word is the Greek equivalent of our 'Gospel.' Here indeed is the Gospel in brief!

to all the people, i. e. the Chosen People: not yet 'to all nations' (cf. *v.* 32a).

11. *A Saviour, which is Christ the Lord.* Reversing the order of the words, we have our traditional phrase 'The Lord Jesus (=Saviour) Christ.' But Christ (=anointed) here is the equivalent of Messiah—the anointed Deliverer whom all Judaism was expecting. We might render 'Lord Messiah.'

13–14. The Gloria in Excelsis. This song of the Angel-choir has, like the other three which St Luke has preserved, been taken up by the church into liturgical use. In the famous Codex Alexandrinus (end of fifth century) which is the pride of the British Museum, it occurs at the end of the Psalter with other Canticles, and is described as a 'Morning Hymn'; by the fifth or sixth century it was already in use in the West at the Eucharist. Our Prayer Book reformers moved it from the opening of the Liturgy to the close.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest,
And on earth [1]peace among [2]men in whom he is well pleased.

[1] Many ancient authorities read *peace, good pleasure among men.*
[2] Gr. *men of good pleasure.*

14. *in the highest* realms: 'the heaven of heavens' (2 Chron ii 6, vi 18).

among men in whom, &c.: reading ἐν ἀνθρώποις εὐδοκίας with the vast preponderance of MS and earliest patristic authority—though the A.V. reading (εὐδοκία) is the prevailing post-Nicene reading. See Dr Hort's very instructive note in W. and H., *N.T.* ii, pp. 53–56. It is remarkable that while Codex Alexandrinus (see last note) reads εὐδοκία in the Gloria as a Liturgical Hymn, the same scribe has εὐδοκίας in the text of St Luke. In the A.V. the song is a *tristich*:

Glory to God in the highest;
And on earth peace,
Good will towards men.

but the second and third lines stand *together* in antithesis to the first. In the R.V. it is a *distich*. The two lines are of unequal weight, but the arrangement is admitted as possible by Dr Aytoun, and finds abundant parallels in the Psalter. Dr Hort suggests another arrangement which gives two well-balanced lines:

Glory to God in the highest and on earth,
Peace among men of his good pleasure.

Dr Aytoun, while admitting R.V. text, counts it 'heavy and clumsy,' and in the interest of a more perfect Hebrew metre would expunge the disputed word εὐδοκίας (εὐδοκία) as an interpretative gloss, and read:

Glory in the highest to God
And on earth peace among men.

On the whole we may best perhaps retain the R.V. rendering, though without interpreting it as the Vulgate *hominibus bonae*

voluntatis is often rendered, 'men of good-will,' i. e. good men of a right spirit and intention. The Hebraistic Greek would rather mean 'men in whom God is well pleased.' But this also may be said to restrict the range of the gift of peace to men of faith—those who are ready to accept and use the boon God offers.

It has been pointed out (cf. G. H. Box, *Virgin Birth*, p. 112) that Lk xix 38 offers a remarkable parallel to this :

Peace in Heaven
And glory in the Highest.

15 And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this [1]thing that is come to pass, which the Lord hath made known unto us. 16 And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. 17 And when they saw it, they made known concerning the saying which was spoken to them about this child. 18 And all that heard it wondered at the things which were spoken unto them by the shepherds. 19 But Mary kept all these [2]sayings, pondering them in her heart. 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

[1] Or, *saying* [2] Or, *things*

19. *Mary kept all these sayings* (or *things*), *pondering them in her heart.* Here and in *v.* 51 St Luke not only illumines the character of the Blessed Virgin and helps us to understand how she accumulated by meditation the gems she set in the *Magnificat* ; but he also hints at the source from which his matter for these two chapters was ultimately drawn (cf. note on i 66).

pondering : συνβάλλουσα. Hobart (*M.L.* viii 141) points out that this verb, peculiar to St Luke in the N.T., is common in Hippocrates, and occurs also in other medical writers.

The Nativity, with ox and ass and Angels and Shepherds (and sometimes, by an anachronism, Magi also) adoring, is perhaps the most favourite of all subjects of Christian Art from the age of Giotto to the present day. The early painters loved to depict angels clustered on the mean roof of a broken shed, and peering adoringly through its holes. There is a typical and beautiful example in the National Gallery (No. 1034) by Botticelli, with a perfect riot of Angels, reproduced by P. L. W. (*Childhood*), p. 26. Tintoretto (Scuola di S. Rocco, Venice) depicts the angels peeping through (cf. 1 Pet i 12).

Next to it, if not equal in vogue, has been the picture of Madonna

and Child together alone, or surrounded by various Saints—of which a typical example is that *Madonna degli Ansidei* of Rafael, which is the glory of our National Gallery, or his almost equally familiar *Madonna di San Sisto* (now in the Royal Gallery at Dresden), of which an artist has said, 'A consciousness of His divine mission . . . is already shewn with singular eloquence in the eyes so intense, so absorbed, so full of heavenly mystery, of the Bambino who, in the arms of the Madonna di San Sisto, blesses the world.'

(f) 21 *The Circumcision of Christ*

Circumcision was by no means confined to the Hebrews in the ancient world. It has been widely practised throughout the globe even by tribes of Africa and Polynesia, and by the Aztecs and other peoples of Central America. Distinctive of the Hebrew religion are its entirely religious significance and the fact that it was performed in infancy, when least painful.

Religiously it was to the Jews symbolical of a covenant with God, and as such dates back to Abraham (Gen xvii 9 sqq.). Like every other covenant it is sealed with blood. The shedding of blood was an essential feature, and the blood seems to have represented the offering of the life to God. Dr Oesterley quotes words to this effect from a modern Jewish Circumcision Service: 'From this eighth day and henceforth may his blood be accepted, and may the Lord his God be with him.'

Thus the Circumcision of Christ becomes 'not only a fulfilling of the Law, but also . . . a "parable" of the Crucifixion.' Cf. Keble, *Christian Year*:

> The year begins with Thee,
> And Thou beginn'st with woe,
> To let the world of sinners see
> That blood for sin must flow.

21 And when eight days were fulfilled for circumcising him, his name was called JESUS, which was so called by the angel before he was conceived in the womb.

when eight days were fulfilled. Cf. i 59. Even if the eighth day were a Sabbath, the child must be circumcised then, except in case of sickness or other urgent cause. Even the Circumcision of our Lord has been made the subject of Christian Art, and is nobly treated by Giovanni Bellini (Nat. Gall. No. 145), while the National Gallery contains pictures also by Luca Signorelli (No. 1128) and Marco Marzial (No. 803).

his name was called JESUS. See i 31 and note. Boys were named on their Circumcision Day, girls at birth.

(g) 22–39 *Presentation in the Temple; Simeon's Song and Prediction and testimony of Anna*

This episode, with its reiterated stress on the 'fulfilling of the Law,' and its prediction of a 'better covenant' which was to supersede the Law, is characteristic of the whole Gospel of the Infancy in its mediating position between the Old Testament and the New.

The humble Galilean peasants bringing the 'poor man's offering, the ancient Simeon with the holy Child in his embrace, rapt and inspired, and Anna the devout widow, radiant at the sight of the Redemption for which she and they had been looking all their days . . . it is a picture worthy of the great artist Luke.'

Simeon's inspired song carries the revelation a step farther than the previous Canticles, and prophesies redemption and 'consolation' not for Israel only but for the whole world.

G. Bellini's and Carpaccio's splendid pictures in Venice, and many another, e. g. Fra Angelico, Fra Bartolommeo, and later, Rembrandt, testify to St Luke's pictorial gift in this episode.

22 And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord 23 (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord), 24 and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons. 25 And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. 26 And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. 27 And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, 28 then he received him into his arms, and blessed God, and said,

22. *the days of their purification.* Thirty-three days in the case of a male birth. See Lev xii 4; '*their*,' i. e. of the mother and the child: strictly, the mother was 'purified,' the child 'presented' and 'redeemed.'

Jerusalem: Ἱερουσαλήμ. St Luke, like St Paul, has two forms of this name, 'Hierousalem' (always in a 'hieratic' sense) and 'Hierosolyma' (4 times, ii 22, xviii 31, xix 28, xxiii 7) usually in a

purely geographical sense. Ramsay, *Luke the Physician*, pp. 51, 52. Cf. McLachlan, *op. cit.*, pp. 40–45.

23. *Every male, &c.* This is laid down in Ex xxxi 2, 12, as a memorial of the slaying of the Egyptian firstborn and saving those of the Israelites on the occasion of the original 'Passover.' Like other 'Mosaic' ordinances, it may have been a re-enactment, with a new significance, of an ancient and barbarous tribal custom. As so enacted it involves not the sacrifice of the child, but his redemption by a substituted offering.

24. *A pair of turtledoves, &c.* Lev xii 8. This was a concession to the poor: the normal offering required was a *lamb* and a pigeon or dove, Lev xii 6.

25. *a man . . . whose name was Simeon.* Evidently a person in the world's eyes obscure, like the rest of the holy company. He cannot have been the great Rabbi, Simeon, son of Hillel and father of Gamaliel, for Gamaliel's father was too young at the time. Nor can he have been, as an apocryphal Gospel (*Nicodemus*) makes him, 'a great priest': though that tradition has left a splendid mark in art—e. g. in Bellini's famous picture.

He is a very human figure, and more, a mouthpiece of the Holy Spirit.

looking for the consolation of Israel: cf. *v.* 38. A reminiscence of the Deutero-Isaiah's 'Comfort Ye,' or of Jacob's 'I have waited for thy salvation, O LORD' (Gen xlix 18). But 'the consolation of Israel' in the mouths of the Rabbis meant definitely 'the days of the Messiah.'

29–32. NUNC DIMITTIS. The song is reduced by Dr Aytoun (see note, p. 6) to a Hebrew poem of three trimeter couplets. These are well represented in the text (R.V. spacing), except that the first two (*v.* 29) would run thus:

> Now lettest thou thy servant depart
> Master, according to thy word, in peace.

The next couplet consists of *vv.* 30 and 31, and the third of *v.* 32. It is from *Nunc Dimittis* that Aytoun takes his start, and he writes (*J.T.S.*, vol. xviii, p. 275) as follows:

'It would seem quite impossible that such a result should be accidental. Something in the way of Hebrew parallels might be achieved in Greek, which would still be parallelism of a kind when translated into Hebrew; but perfectly regular Hebrew metre for six consecutive lines grouped in couplets, as a result of a literal translation from the Greek, can mean but one thing, and that is, a metrical Hebrew original for the Greek. I would therefore submit this as good evidence that the *Nunc Dimittis* was originally written in Hebrew in accordance with the canons of Hebrew metre followed in the majority if not in all of the ancient Hebrew Psalms and Poems.'

If this is true it disposes of Prof. Burkitt's theory that in Lk i and ii it is 'the Septuagint' (familiar to St Luke) 'and not any

Hebrew or Aramaic document' that has 'perceptibly coloured the style and language of the whole narrative.'

29 Now lettest thou thy [1]servant depart, O [2]Lord,
According to thy word, in peace;
30 For mine eyes have seen thy salvation,
31 Which thou hast prepared before the face of all peoples;
32 A light for [3]revelation to the Gentiles,
And the glory of thy people Israel.

[1] Gr. *bondservant.* [2] Gr. *Master.* [3] Or, *the unveiling of the Gentiles*

29. In the first couplet Simeon thanks God for the fulfilment of the promise recorded in *v.* 26, that he should not die until he had *seen the Lord's Christ.* He proclaims himself now ready to depart when his hour comes, 'as the sentinel when the hour of his watch is over.' *Servant* and *Lord* should be 'Slave' and 'Master,' terms which modern theology tends to eliminate as savouring of the 'Eastern Despot' conception of God. But they are not exclusively Old Testament ideas: the New Testament writers are eager and proud to style themselves 'slaves, bondservants of Christ' (cf. Rom i 1, Phil i 1, Tit i 1, Jas i 1, 2 Pet i 1, Rev i 1). But this word for 'Master' (δεσπότης) is used here only in the Gospels. The verb (ἀπολύεις) translated 'lettest . . . depart,' if used technically, may be said to enforce the metaphor here. As applied to a slave it means 'release,' 'emancipate.'

30, 31. In the second couplet Simeon gives the reason why he can be glad at the prospect of death. In Is lx 5 it had been promised that *all flesh shall see the salvation of God*: this salvation is now embodied in the Infant of eight days old whom Simeon holds in his arms, in Him 'were lodged the powers and destinies of salvation' for *all peoples.* Saviour, Salvation (σωτήρ i 47, σωτηρία i 69, σωτήριον ii 30), give us the key-note of the three Canticles.

32. In the third couplet the thought of 'all peoples' is defined in terms of Jew and Gentile, and the Gospel truth of the universality of God's redeeming purpose bursts upon us.

The language of these Canticles has close parallels with the *Psalms of Solomon*—Pharisaic Canticles of some two generations earlier—but the thought and aspirations are in direct contrast to these, substituting the universalism of Deutero-Isaiah for the narrower and more nationalist aspirations of Pharisaism.

Several passages seem to echo in this couplet (Is xlii 6, lii 10, lx 3), but that which represents it most fully is Is xlix 6:

It is too light a thing that thou shouldest be my servant
To raise up the tribes of Jacob, and to restore the preserved of Israel:
I will also give thee for a light to the Gentiles,
That thou mayest be my salvation unto the ends of the earth.

33 And his father and his mother were marvelling at the things which were spoken concerning him ;

33. *his father.* The Evangelist throughout adopts the terms in which Jesus's relations to Mary and Joseph would ordinarily be spoken of, ii 41, 48, iv 22. The genealogy he gives us at iii 23 sqq. is probably that of Joseph (see note there). But he takes care to support his account of the Virgin birth (i 34, 35) by the recorded saying of Jesus Himself (ii 49) in correction of His Mother's phrase.

34–35. Simeon's Prophecy to Mary. Hitherto there has been a naïve gladness and exultation, an unmixed joy about the utterances that the Nativity evoked—a temper which it would have been difficult, if not impossible, to have invented after experience of the Lord's Passion. If any passage could be suspected of traces of later 'editing' in view of what actually happened, it might be the following verses. But here the words are so vague and mysterious as to necessitate no such hypothesis. The prophecy falls into two tetrameter couplets in Hebrew. (See text.) The burden of the prediction is like that of Jn iii 18–21, the inevitable discrimination between good and evil which the coming of the true light will effect ; or of 2 Cor ii 16, where the same message is to some 'a savour of death,' and to others 'of life.'

34 And Simeon blessed them, and said unto Mary his mother,

Behold, this *child* is set for the falling and rising up
Of many in Israel ; and for a sign which is spoken
against ;

35 Yea, and a sword shall pierce through thine own soul ;
That thoughts of many hearts may be revealed.

34. *is set for the falling and rising up* : as the 'stone of stumbling and rock of offence' in Is viii 14 is also 'a sanctuary' ; so the effect of this stone (which in Rom ix 33 and 1 Pet ii 6, 7, is combined with the 'precious corner-stone' of Is xxviii 16, and identified with Christ) will be directly opposite on different classes of men who come into contact with it. The obvious example is that of the contrast between the two crucified robbers—recorded only by St Luke (xxiii 39–43).

a sign which shall be spoken against. Here again we may have an echo of Is xi 12, xiii 2, where the LXX uses the same word as here.

In the open opposition and hostility to the 'Sign' (which should induce loyalty as well as acknowledgement) lies the tragedy of our Lord's life. The 'speaking against' is more obvious in the fourth Gospel, where it is dramatically developed from point to point, than in the Synoptists, where it is mainly concentrated in

the last scenes. In St Luke, however, we get the prediction of this fateful hostility here; the first appearance of it in Galilee iv 28; Galilee and Judaea and Jerusalem combined, v 17, 21; Pharisaic contradiction again, v 30, vi 2, cf. vii 39, xv 2; unintelligent Samaritan opposition, ix 53. Persistent hostility of Scribes, Pharisees, and Lawyers is implied in the denunciations of chs xi and xii, and in the challenge of xiv 3–6, and perhaps the Parable of the Pharisee and Publican, peculiar to St Luke (xviii 9–14). On the better side of Pharisaism, see note on v 17.

35. *Yea, and a sword. . . .* This sentence seems to pierce like a sharp sword into the texture of the prediction—so startlingly that the A.V. treated it as a parenthesis. But the martyrdom of Jesus is the inevitable consequence of the hostility foretold in the previous verse, and His martyrdom is His Mother's martyrdom too; cf. Lk xxiii 49, 55, Jn xix 25. This verse is the theme of the great mediaeval hymn, STABAT MATER DOLOROSA.

That thoughts . . . may be revealed. The Messiah's rejection will itself lead to a testing of hearts and a sifting—such as we see reflected in the Acts of the Apostles. Christ crucified will be (1 Cor i 23, 24), *unto Jews a stumblingblock, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.*

36–38. THE PROPHECY OF ANNA. A saintly and devout woman of extraordinary age, endowed (like Deborah and Huldah in the Old Testament, and Philip's daughters in the New) with the gift of prophecy, adds her testimony to that of Simeon. This episode alone fails to provide us with a Canticle: *v.* 38 records the bare substance of her utterance, but not a single phrase or word. Some have regarded her as the source of the whole Nativity narrative.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was [1]of a great age, having lived with a husband seven years from her virginity, 37 and she had been a widow even for fourscore and four years), which departed not from the temple, worshipping with fastings and supplications night and day. 38 And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem.

[1] Gr. *advanced in many days.*

36. *Anna*: the Apocryphal *Protevangelium of James* gives this as the name of the Virgin Mary's Mother.

of the tribe of Asher. Representatives of the lost ten tribes were still to be found.

Edersheim says that some beautiful women of the tribe of Asher were selected to be wives of priests (*L. and T.* i, p. 200).

The rather cumbrous parenthesis, which carries us on to *v.* 37, indicates that she was over 100 years old. Montefiore puts it thus: married, say at 15, lived with her husband 7, then a widow 84 years, total 106 years.

37. Her austerity, her long-continued widowhood, and her devotion to God's House have made Anna a model for ascetics. Cf. 1 Tim v 5.

38. *the redemption of Jerusalem*: another aspect of that Messianic Hope which is expressed in *v.* 25 as *the consolation of Israel*; and is acclaimed by Zacharias (i 68) as a '*redemption* wrought for God's People.'

39. The Return to Nazareth. Here would naturally follow the events recorded in Mat ii 1–21: the Visit of the Magi, the Flight into Egypt, the Return to Palestine. It is quite clear that St Luke knew nothing of these; not only because the Magi story would have so aptly illustrated *Nunc Dimittis* that we cannot conceive of his deliberately leaving it out; but also because the insertion of the details of what happened *before* the settlement at Nazareth would have added to the accuracy of his narrative.

The two Gospels are here obviously independent and in detail inconsistent. St Matthew, whose first mention both of Bethlehem and of Nazareth is in connexion with fulfilment of prophecy, says nothing of the original journey of Joseph and Mary from Nazareth to Bethlehem (Lk ii 4); St Luke, who brings them to Bethlehem without any reference to prophecy, is equally silent about the train of events which passed between the presentation in the Temple and the return to the Galilean home. But the inconsistency does not invalidate the substance of either narrative, and a consistent story can be pieced out of the two without substantial violence to either.[1] Had St Luke had our first Gospel before him, doubtless he would have achieved this; just as in Ac i 1–14 he has amplified, defined, and corrected the sketch produced earlier at the end of his Gospel (Lk xxiv 44 sqq. See notes *ad loc.*).

39 And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

[1] Thus Godet, for instance, harmonizes the two accounts (cf. Eng. tr. 1875, vol. i, p. 155 sq.): 1. Annunciation to Mary (Lk i)—2. Mary (with or without speaking to Joseph) visits Elizabeth (Lk i)—3. After her return Joseph perplexed, reassured by Angel (Mat i)—4. Joseph takes Mary ostensibly for his wife (Mat i) —5. Herod's order following decree of Augustus, brings them to Bethlehem (Lk ii) —6. Jesus born (Mat i; Lk ii)—7. Presentation in Temple (Lk ii)—On return to Bethlehem visit of Magi and escape into Egypt (Mat ii). [From Bethlehem to the first Egyptian town is only three or four days' journey.] Returned from Egypt they give up the idea of settling at Bethlehem, and determine once more to fix their abode at Nazareth.

39. *to their own city Nazareth.* The words of Nathanael, Jn i 46, *Can any good thing come out of Nazareth ?* are not unnatural in the mouth of a Jew who, like all others, looked for the Messiah from Bethlehem-Judah. They have been over-emphasized, and interpreted as though they implied a universal contempt for Nazareth, on account either of its obscurity or its depravity. Neither accusation appears to be warranted. Nazareth, which is styled *city* and not *village* in the New Testament (it has now—or had before the war—a population of about 7,000), though retired from the highways of commerce, was within reach and sight of them, and was thus in touch with the outer world. Its double aspect of retirement and proximity to the great world made it an ideal environment for the growing Saviour, just as the same double aspect of Palestine as a whole made it an ideal school for God's ancient People (see G. A. Smith's *Historical Geography*, ch xx, pp. 432–434). The hill-brow immediately behind the old city (cf. Lk iv 29) commands a magnificent view of historic sites and scenes, and such a spectacle of 'far distances' (Is xxxiii 17) as is essential to the development of the true mystic's outlook. Cf. further, note on *v.* 51.

(h) 40–52 *The Boyhood of Jesus ; His second appearance in the Temple*

St Luke alone of the four Evangelists has anything to say of our Lord's Boyhood ; and he sums up in twelve verses the record of some thirty years of the life of Jesus. This record is very precious and doctrinally important, alike for the implication of the episodes of His twelfth year, *vv.* 41–51, and also for those of the two verses, 40 and 52, in which that episode is, as it were, framed. This scene, though it has not inspired so many Christian painters as the earlier ones, is a favourite in the relief pictures which in 'pilgrimage chapels' set forth in series the 'Mysteries of our Redemption,' and is often—as at the Madonna del Soccorso above Lake Como—among those most graphically portrayed. In modern times Holman Hunt, in his well-known picture, has treated the subject in a spirit worthy of early Italian Art.

40 And the child grew, and waxed strong, [1]filled with wisdom : and the grace of God was upon him.

[1] Gr. *becoming full of wisdom.*

40. *And the child grew.* This and the companion verse 52 make clear the real humanity of Jesus, advancing, like that of merely human children, from the immature to the mature. Compare and contrast the words used of the Baptist, i 80.

strong, filled with wisdom : cf. *v.* 52, *advanced in wisdom* and stature. Both the physical and the intellectual growth (however more *perfect* they may have been than ours) proceeded as in normal child, boy, and youth.

the grace of God was upon him: cf. *v.* 52, *in favour with God*.... This brings us into the spiritual sphere, and implies the spiritualizing of both intellectual and physical by the 'sunshine of God's favour.' *Grace* here and *favour*, *v.* 52, are both renderings of the same word (Χάρις), a favourite of St Luke and of his master St Paul, but not found elsewhere in the Synoptists. This is the first occurrence of the actual word in the third Gospel, though two cognates are found in Gabriel's address to Mary, i 28. Cf. Jn i 14.

41–51. The Finding in the Temple. The Passover was one of the three feasts which every Jewish male was ordered to attend every year (Exod xxiii 17). Jesus would now at 12 years old be accounted a 'Son of the Law.' The other two feasts, Pentecost and Tabernacles, were less conscientiously attended. Josephus (*B.J.* VI ix 3) speaks of 2,700,200 Passover pilgrims in Jerusalem in the year A.D. 70. Rabbi Hillel extended the obligation to women as well as men. The incident (*a*) illustrates the 'growth in wisdom' mentioned in *vv.* 40 and 52, and also (*b*) drives home the lesson of the true Sonship of Jesus.

41 And his parents went every year to Jerusalem at the
feast of the passover. 42 And when he was twelve years old,
they went up after the custom of the feast; 43 and when
they had fulfilled the days, as they were returning, the boy
Jesus tarried behind in Jerusalem; and his parents knew it
not; 44 but supposing him to be in the company, they
went a day's journey; and they sought for him among their
kinsfolk and acquaintance: 45 and when they found him not,
they returned to Jerusalem, seeking for him. 46 And it came
to pass, after three days they found him in the temple, sitting
in the midst of the [1]doctors, both hearing them, and asking
them questions: 47 and all that heard him were amazed at
his understanding and his answers. 48 And when they saw
him, they were astonished: and his mother said unto him,
[2]Son, why hast thou thus dealt with us? behold, thy father
and I sought thee sorrowing. 49 And he said unto them,
How is it that ye sought me? wist ye not that I must be [3]in
my Father's house? 50 And they understood not the saying
which he spake unto them. 51 And he went down with them,
and came to Nazareth; and he was subject unto them: and
his mother kept all *these* [4]sayings in her heart.

[1] Or, *teachers*
[2] Gr. *Child.*
[3] Or, *about my Father's business* Gr. *in the things of my Father.*
[4] Or, *things*

41. *passover*: the Spring harvest festival, enriched with the memorial of the deliverance from Egypt (Ex xxiii). This would probably be the Passover of A. D. 6; the year when Archelaus was deposed and banished to Vienne, and Quirinius (cf. ii 2) reappeared on the scene as Procurator of Judaea.

43. *tarried behind . . . and his parents knew it not.* A mark of their confidence in Him.

44. *they sought for him among . . . acquaintance.* In the caravan of Galilean pilgrims now on its way northward.

46. *the doctors*: the 'Rabbis,' recognized teachers of the Law, among whom would probably be the illustrious Hillel and Shammai (Oesterley, *Sayings of the Jewish Fathers*, S.P.C.K., p. 9 note).

both hearing them, and asking them questions, &c. He was not teaching the Rabbis (as the Apocryphal Gospels would depict Him) but learning of them. Wonderful intelligence was shown both in the questions He asked of them for His own information, and in the replies He made to the queries which they put to Him as teachers. Christian Art has always been apt to make Him dominate the scene too obviously. The National Gallery contains two good examples, in Bernardino Luini (No. 18) and Francisco de Herrera the younger (No. 1676). Among our own Pre-Rafaelites, there is Holman Hunt's well-known picture.

49. *wist ye not that I must be in my Father's house?* Probably the right translation rather than 'about my father's business.' Does not this natural and convinced assertion that God (and not Joseph) was His father go far towards refuting the Gnostic theory lately revived that His 'Messianic consciousness' developed first at the Baptism (cf. iii 22)? No doubt that and the Temptation mark further stages in the realization of the Messianic mission; but it is implicit here in the boy of 12 years old. Cf. G. H. Box, *Virgin Birth*, pp. 106–108.

50. *they understood not*: evidently the modest confession of the Virgin Mother, whose meditations, however, were more than half an understanding. The fullness of what it meant for Him to be Son of God she would not fully grasp till the Resurrection.

51. *came to Nazareth.* The place is nowhere mentioned in the O.T. and hence—though its identity is as safe as anything in Palestinian geography—recent negative speculation has run riot on the subject. Dr Cheyne (*Encycl. Bibl.*, s.v. 'Nazareth') does not believe in the existence of such a place, and regards the place-name as the invention of early Christians; Burrage (*Nazareth and the Beginning of Christianity*) thinks the origin of the name is to be traced to the 'Neser' of Is xi 1; cf. also Burkitt (*Proceedings of Brit. Academy*, 1911–12, p. 391). 'All these doubts have no foundation whatever . . . there are hundreds of Palestinian places the names of which do not occur in the O.T., and there is evidence that Nazareth was in an ancient Rabbinic list of places of priestly residence in Galilee' (P. L.).

was subject unto them. Till His thirtieth year (iii 23) working, no doubt, at the carpenter's trade, and incidentally, in cottage life, accumulating homely illustrations for His future parables. Cf. note on xi 7. Conscious of His divine origin, He is content to be a model of human dutifulness.

52 And Jesus advanced in wisdom and [1]stature, and in [2]favour with God and men.

[1] Or, *age* [2] Or, *grace*

52. *in wisdom and stature, &c.* Cf. note on ii 40 : but here is added—in contrast to John's desert-isolation (i 80)—the note of gracious fellowship that was, in later days, to attract multitudes to His feet.

III 1—IV 13 THE PREPARATION FOR THE MINISTRY

This important section of the Gospel forms the link between the story of the Lord's Infancy and Childhood and that of His actual Ministry upon earth. Here St Luke begins to use his Marcan material (cf. Mk i 2 sqq.) supplementing it from ' Q '—the document used also by St Matthew (cf., e. g., Mat iv 1–11, Lk iv 1–13, and contrast the meagreness of Mk i 13)—and from sources peculiarly his own (e. g. iii 1, 2, 6, iii 10–14, iii 23 sqq.).

The section falls into three subsections :

(a) *The Mission of John and Baptism of Jesus* (iii 1–23).
(b) *The Lord's earthly genealogy* (iii 24–38).
(c) *The Temptation* (iv 1–13).

(a) 1–23 *The Mission of John and Baptism of Jesus*

This endeavour to link the events of his story with the movements of the great world is characteristic of our Evangelist. Like i 5 and ii 1 it marks a fresh point of departure, and may indeed (see note on i 3) represent the original opening of the first draft of the Gospel. The synchronisms given are much more elaborate than those in the previous chapters, and have, it would seem, an artistic relation to the sphere and scope of the Ministry to which they introduce us.

1, 2. The Synchronisms of John's Ministry. The loose method of dating by synchronisms (cf. the reference to Quirinius in ii 2), though unsatisfactory to us, was quite in accordance with ancient custom (Ramsay, *R.D.*, p. 275). This is not a mere list of the names of contemporary rulers. It begins with the Roman Empire, i. e. the civilized world—*Tiberius Caesar* : then follows the Holy Land, the immediate sphere of the Lord's Ministry—*Pontius Pilate . . . Abilene*, and finally—*Annas, Caiaphas*—the Circle of Judaic Religion, the hierarchy of the chosen people.

He thus by implication draws attention to the political dissolution into which the Theocracy had fallen, and the dissolution at its inmost heart—the high priesthood—when He arrived on the scene who was to establish the true Kingdom of God, and the true Priesthood, upon earth (cf. Godet, *ad loc*).

III Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias tetrarch of Abilene, 2 in the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness.

1. *Tiberius Cæsar.* His *fifteenth year* might be A. D. 28–29 (counting from the time of his sole rule, after Augustus's death) or A. D. 26–27 (counting from his joint-rule with Augustus). The latter date is now fairly generally accepted. The early spring of A. D. 27 may be provisionally received as the time of John's Ministry.

reign: ἡγεμονία. The cognate verb (ἡγεμονεύοντος) is used immediately below of Pontius Pilate, who, though strictly ἐπίτροπος (*procurator*) 'was entitled to be called ἡγεμών because in Judaea' military command was combined with the civil (Godet). Codex D has ἐπιτροπεύοντος, here obviously a correction. Archelaus (Mat ii 22) had been deposed by the Romans in A. D. 6, and Judaea united to the Empire. Pilate had recently been appointed Governor, in the autumn of A. D. 25.

Herod (Antipas) and *Philip* were two sons of Herod the Great who, with Archelaus, originally shared their father's dominions. To the records of the Court of Antipas, who reigned over Galilee and Peraea till A. D. 39 (his death is recorded by Luke in Ac xii) St Luke seems to have had special access. See note on viii 3.

Ituræa . . . Abilene. On two points Luke has been accused of inaccuracy here. (*a*) Ituraea is not mentioned by Josephus when he enumerates the dominions of Philip (*Ant.* XVII viii 1). (*b*) Abilene was governed by a 'Lysanias' some sixty years earlier than this, and he was styled not tetrarch but 'King' (*Dio Cassius*, xlix 32).

As regards the first criticism (*a*) it is to be noted that we have a composite adjectival phrase 'the Ituraean-and-Trachonitid territory'; and that the two are *identified* in Eusebius (see *D.C.G.*, p. 844), while here they are treated as vaguely contiguous. The second criticism is like that which accuses Luke of having muddled his references to Theudas and Judas of Galilee in Ac v 36. The fact is that inscriptions prove that besides the Lysanias of Dio, made king by Antony, and subsequently put to death by him

(*C.I.G.* 4521) there was a 'tetrarch' of that name living about fifty years later, whose 'freed man' Nymphas left an inscription to record his public spirit (Lysanias, *D.C.G.* 95). Another inscription (*C.I.G.* 4583) tells us that the earlier Lysanias left children: so it is plausibly conjectured that Augustus, here, as in other cases, restored a son to some part of the inheritance of which Antony had deprived the father. Abila—where a Roman cemetery still remains visible—lies to the north of Damascus, between Hermon and Antilebanon.

2. *in the high-priesthood of Annas and Caiaphas*: literally 'Annas and Caiaphas being High Priest' (*sing.*). Annas, according to Jewish ideas, *de jure*; Caiaphas—by Roman interference—*de facto*, since A. D. 18. This mention of Annas is one of the numerous points of contact between the third and fourth Gospels (see Introd., pp. xxiv, xxxvi). Jn xviii 13 may be a deliberate correction of St Luke's phrase here—'Caiaphas was High Priest; Annas, whose official position the Jews recognized, was his father-in-law.' Annas, appointed by Quirinius in A. D. 6, had been deposed in A. D. 15, but was succeeded by five sons (Jos. *Ant.* XX x 1) and a son-in-law, and seems as ex-high-priest to have held the reins of power (Ac iv 6). For the infamies of Annas and his house, see Edersheim, *Life and Times*, i 263. There is a convenient summary of facts and opinions on these verses in A. T. Robertson, *op. cit.*, pp. 166–168.

John the son of Zacharias: the narrative of whose annunciation and birth has been interwoven with that of the Saviour, his cousin after the flesh, was now probably 34, Jesus 33 years old. His definite 'message' (ῥῆμα) is given succinctly as 'Repent ye; for the kingdom of heaven is at hand' by St Matthew (iii 2) who puts the same proclamation later into the mouth of Jesus (iv 17). John stands as the last of the prophetic series which runs through all the O.T. but had been in abeyance now for centuries (cf. Ps lxxiv 9); and St Luke here describes the 'coming of the Word of God upon' him in language which recalls the inspiration of his great predecessors (cf. Jer i 2).

3 And he came into all the region round about Jordan, preaching the baptism of repentance unto remission of sins; 4 as it is written in the book of the words of Isaiah the prophet, The voice of one crying in the wilderness, make ye ready the way of the Lord, make his paths straight. 5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall become straight, and the rough ways smooth; 6 and all flesh shall see the salvation of God.

3–14. John's Baptism and Teaching. The picture given omits certain outward details (his clothing and diet) given by Matthew

and Mark (Mat iii 4, Mk i 6) but is much fuller in its description of the preaching (see *vv.* 11–14).

4. *the baptism of repentance unto remission of sins.* There was something new in John's baptism ; for Jewish lustration had not hitherto been carried to the extent of total immersion, though proselytes were so baptized after A. D. 70—and possibly even before this (Hastings' *D.B.*, s.v. ' Baptism '). The rite expresses what John's prophetic predecessors Ezekiel (xxxvi 26, 27) and Zechariah (xiii 1) had predicted. It implied recognition of spiritual uncleanness, and of need of new moral outlook (*μετάνοια*), and was accompanied, according to all three Synoptists, by ' confession of sins.' Doubtless it conveyed real grace, not easy to distinguish from that conferred shortly afterwards by Jesus at the hands of His disciples (cf. Jn iv 1–3). The *new birth* (cf. Jn iii 5) is the distinctive gift of Christian Baptism, the domain of the Holy Ghost (see below, *v.* 16).

4–6. The quotation is from Is xl 3 sqq. The Deutero-Isaiah pictures the restoration of the Theocratic State and the return of the exiles preceded by a royal courier calling upon all to prepare the roads. This ancient custom supplies in the Gospel a still happier use of the metaphor, when it is the King himself who is coming to establish the Kingdom.

6. *all flesh.* It is typical of St Luke's universalism (see Introd., p. xl) that he carries on the quotation beyond the other Synoptists to include this phrase. Cf. Ac ii 17. Similarly his gentle spirit leads him to note the breaking-off of the quotation in iv 18, 19 before the proclamation of ' Vengeance.'

7–9. The General Message, given in Mat iii 6–12 ; in *vv.* 10–14 differentiated messages are given, peculiar to St Luke. The theme of the general message is Judgement and Repentance. The figures in which it is couched—vipers, stones—are drawn from the desert, with fruit-trees added by way of contrast.

The stern words ' broods of vipers ' are by St Matthew put into our Lord's mouth, and directed against the Scribes and Pharisees (Mat xii 34, xxiii 33). *The wrath to come* was in Jewish minds concentrated on the heathen : the Baptist turns it upon themselves. (So Godet.) Cf. Am iii 2, v 18.

7 He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to come ? 8 Bring forth therefore fruits worthy of [1]repentance, and begin not to say within yourselves, We have Abraham to our father : for I say unto you, that God is able of these stones to raise up children unto Abraham. 9 And even now is the axe also laid unto the root of the trees :

[1] Or, *your repentance*

every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.

7. *He said* (ἔλεγεν): 'he used to say.' St Luke is giving a summary of John's characteristic preaching.

8. *We have Abraham to our father*: St. John actually puts this boast into the mouth of our Lord's Jewish opponents (viii 33) and records an answer (viii 37, 38) even more stern than this.

9. *the axe*: laid at the root of a barren fruit-tree marked out to be felled. Cf. our Lord's parable of the Barren Fig-tree (Lk xiii 6–9) in place of which Matthew and Mark have the narrative of the withering (Mat xxi 18, 19, Mk xi 13, 14).

10–14. The Special Messages. St Luke distinguishes three classes of penitents, to each of which the Baptist gives special counsel: (*a*) the multitudes, 10–11; (*b*) the tax-gatherers, 12–13; (*c*) men on military service, 14. In each case it is the selfish or predatory instinct that is rebuked: (*a*) 'Share what you have,' (*b*) 'Do not extort,' (*c*) 'Do not abuse your power directly or indirectly, and be content with your rations.' Selfishness and self-assertion are thus proclaimed as the great obstacles to an approach to Christ.

10 And the multitudes asked him, saying, What then must we do? 11 And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise. 12 And there came also [1]publicans to be baptized, and they said unto him, [2]Master, what must we do? 13 And he said unto them, Extort no more than that which is appointed you. 14 And [3]soldiers also asked him, saying, And we, what must we do? And he said unto them, Do violence to no man, neither [4]exact *anything* wrongfully; and be content with your wages.

[1] See marginal note on Mat v 46.
[2] Or, *Teacher*
[3] Gr. *soldiers on service.*
[4] Or, *accuse* any one

10. *What then must we do?* The question is the same as that put to St Peter and his colleagues in Ac ii 37. Peter's answer is more definite because, in the interval, the Kingdom of God *had* come. (So Godet.)

14. *Do violence to no man, &c.* The armed man (as the late war has shown) is in all ages subject to temptation to violence and outrage from which the civilian is normally immune. Sack and pillage with nameless attendant horrors have been in our generation proclaimed by militarism as justifiable in war. John urges discipline, (*a*) external, towards the populations where they are

stationed, (*b*) internal—contentment as against the spirit of unrest and mutiny.

15–17. The Baptist's Announcement of the Christ. Verse 15, describing the atmosphere of expectancy, is peculiar to St Luke, and forms one of his points of contact with the fourth Gospel (cf. Jn i 19 sqq.). See further, Introd., pp. xxiv, xxxvi, xliv.

15 And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ; 16 John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not [1]worthy to unloose: he shall baptize you [2]with the Holy Ghost and *with* fire: 17 whose fan is in his hand, throughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.

[1] Gr. *sufficient.* [2] Or, *in*

16. *the latchet of whose shoes, &c.* The duty of the humblest sort of slave.

with the Holy Ghost and with fire. The disciples at Pentecost were baptized 'with the Holy Ghost and with fire' (Ac ii 3, 4). The Hebraistic phrase amounts to a *hendiadys*—'with the fire of the Holy Ghost.' Fire is a more intense purifier even than water, and has (*v.* 17) unquenchable power to burn up the evil. See further *v.* 22.

17. *whose fan, &c.* For this sifting of souls cf. the Parable of the Tares (Mat xiii 24–30). Here again, as in *v.* 7, the line of demarcation is not that of popular Jewish tradition between Jew and Gentile, but between saved and lost Jews.

18–20. Imprisonment of John. In common with the fourth Evangelist (Jn iii 24) St Luke mentions the imprisonment by anticipation. Matthew (xiv 3) and Mark (vi 17, 18) record it in its chronological sequence (cf. notes on *vv.* 2, 15).

18 With many other exhortations therefore preached he [1]good tidings unto the people; 19 but Herod the tetrarch, being reproved by him for Herodias his brother's wife, and for all the evil things which Herod had done, 20 added yet this above all, that he shut up John in prison.

[1] Or, *the gospel*

21, 22. Baptism of Jesus. By this 'Christian Baptism' is linked with that of John; for here, in the climax of John's bap-

tismal acts are (*a*) the 'sanctifying of water to the mystical washing away of sin,' and (*b*) the Special Presence of the Holy Ghost (cf. Ac ii 38). It is at once a solemn investiture of Jesus for His Ministry, and of John for his office of forerunner (Papini, *Life of Christ*, p. 70).

21 Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened, 22 and the Holy Ghost descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.

22. *in a bodily form*: phrase peculiar to St Luke—implying, perhaps, what St John asserts (i 32), that the Baptist saw the vision. From St Mark (i 10) we might have inferred that it was seen by Christ alone.

The famous D MS (with some Lat. witnesses, and Justin and other Fathers) have '*Thou art my Son, this day have I begotten Thee*,' which gives a definite connexion (otherwise wanting) with *v.* 23, '*this day*' contrasting with '*thirty years*' and '*my Son*' with '*being the son* (*as was supposed*) *of Joseph*' (Blass, *Philol. Gosp.*, E.T. pp. 167–169).

On the implications as to our Lord's Divinity, see A. T. Robertson, *op. cit.*, pp. 153–165, 'An Historian's Idea of the Deity of Jesus.'

The most famous accessible picture of the Baptism is that of Piero della Francesca in the National Gallery (No. 665). In it the dove is unmistakable, yet assimilated to the white clouds in the sky. Jameson, *Hist. of O. L.*, vol. i, pp. 294–297; P. L. W., p. 54.

23 And Jesus himself, when he began *to teach*, was about thirty years of age, being the son (as was supposed) of Joseph, the *son* of Heli,

23. *when he began.* F. Blass (*Philol. Gosp.*, E.T. p. 169) would read ἐρχόμενος for ἀρχόμενος 'when He came [to baptism].' He has only one minuscule codex to support him, but Clem. Alex. read the text so. Blass makes the phrase 'as was supposed' cover two clauses, thus: 'Jesus was, when He came to be baptised, about 30 years old, as was supposed, and the son of Joseph.'

about thirty years. St Luke's general aim at exactness makes it likely that he had some reason for vagueness here. We shall not be wrong, e. g., if we make the age 28 or 32. Cf. Ramsay, *Recent Discovery*, p. 295.

as was supposed. The Evangelist (see note on i 27), like St Matthew, accepts at once the Virgin Birth and the Davidic descent.

(b) **24–38** *The Earthly Genealogy of Jesus* (cf. Mat i 1–17)

'The Hebrew fondness for genealogy is evidenced by the character of such books as *Chronicles* and *Jubilees*. There is a Rabbinic saying, "God lets His Shekhina dwell only in families that can prove their pedigrees"' (P. L.).

It is characteristic that while the Judaic first Evangelist traces the genealogy down from Abraham, the universalist St Luke follows it up and back to the first Man.

Endless discussion has arisen out of the similarities and differences between this list and that given in Mat i 1–16 (a difference which is entirely eliminated in the great Western Codex D, where Luke's names are identical with Matthew's). Between Abraham and David they tally, name for name; between David and Joseph they coincide in Shealtiel and Zerubbabel (Mat i 12, Lk iii 27), but all the other names are different. The difference of the names from Zerubbabel to Joseph is accounted for if we regard Luke's genealogy as being, not that of Joseph (as Matthew), but *Mary's* (cf. A. T. Robertson, *op. cit.*, p. 127); relying on the Western reading in ii 4 which makes her, as well as her betrothed, 'of the house and lineage of David,' backed by the general atmosphere of the first two chapters, which seem to express Mary's point of view, and may be ultimately derived from her.

Westcott, however, has pointed out (*Introd. Stud. Gosp.*, 7th edn., p. 316 note) that until the sixteenth century both genealogies were generally supposed to be Joseph's, Matthew's giving the 'legal' and 'Royal' descent, Luke's the actual, 'natural' descent from David (cf. note on *v.* 27).

Early Christian speculation attributed to Mary a descent from *Levi*; cf. Ephraem Syr. (*Armenian V.*), p. 17; *Test. xii Patr.* ('Simeon,' 'Levi,' 'Judah'). This was also a tenet of the Manichaeans; cf. Aug. *Contr. Faust.* xxiii 9 (P. L.).

24 The *son* of Matthat, the *son* of Levi, the *son* of Melchi, the *son* of Jannai, the *son* of Joseph, 25 the *son* of Mattathias, the *son* of Amos, the *son* of Nahum, the *son* of Esli, the *son* of Naggai, 26 the *son* of Maath, the *son* of Mattathias, the *son* of Semein, the *son* of Josech, the *son* of Joda, 27 the *son* of Joanan, the *son* of Rhesa, the *son* of Zerubbabel, the *son* of [1]Shealtiel, the *son* of Neri, 28 the *son* of Melchi, the *son* of Addi, the *son* of Cosam, the *son* of Elmadam, the *son* of Er, 29 the *son* of Jesus, the *son* of Eliezer, the *son* of Jorim, the *son* of Matthat, the *son* of Levi, 30 the *son* of Symeon, the *son* of Judas, the *son* of Joseph, the *son* of Jonam, the *son* of

[1] Gr. *Salathiel.*

Eliakim, 31 the *son* of Melea, the *son* of Menna, the *son* of Mattatha, the *son* of Nathan, the *son* of David, 32 the *son* of Jesse, the *son* of Obed, the *son* of Boaz, the *son* of [1]Salmon, the *son* of Nahshon, 33 the *son* of Amminadab, [2]the *son* of [3]Arni, the *son* of Hezron, the *son* of Perez, the *son* of Judah, 34 the *son* of Jacob, the *son* of Isaac, the *son* of Abraham, the *son* of Terah, the *son* of Nahor, 35 the *son* of Serug, the *son* of Reu, the *son* of Peleg, the *son* of Eber, the *son* of Shelah, 36 the *son* of Cainan, the *son* of Arphaxad, the *son* of Shem, the *son* of Noah, the *son* of Lamech, 37 the *son* of Methuselah, the *son* of Enoch, the *son* of Jared, the *son* of Mahalaleel, the *son* of Cainan, 38 the *son* of Enos, the *son* of Seth, the *son* of Adam, the *son* of God.

[1] Some ancient authorities write *Sala.*
[2] Many ancient authorities insert *the* son *of Admin*: and one writes *Admin* for *Amminadab.* [3] Some ancient authorities write *Aram.*

27. *the* son *of Zerubbabel, the* son *of Shealtiel, the* son *of Neri.* The coincidence of Matthew and Luke in the two names is best explained by the fact that Jeconiah (Coniah) whom Matthew (i 12) makes father of Shealtiel was actually childless (Jer xxii 28 sqq.); and that Matthew carries the line down the royal succession, making Shealtiel son because heir, while Luke carries it up the natural birth-genealogy through Neri, Shealtiel's actual father, to Nathan (*v.* 31) son of David, Solomon's elder half-brother (cf. 2 Sam v 14).

36. *the* son *of Cainan.* This name is omitted by D, and Blass *Philol. Gosp.*, p. 173) accepts its reading here though he regards the general identity with Matthew's names (see note on v 23) as a clear case of 'assimilation.' In omitting Cainan, D agrees with the Hebrew text against the LXX. But is it not clear that St Luke habitually used the Septuagint?

38. *the* son *of God.* In this 'daring statement' of his own, completing the dry genealogical series before him, Luke claims for man the privilege accorded in Gen i 26, 27. Man, as such, is God's child, made in His image, after His likeness; and thus Luke, like his old chief St Paul (Rom v 12–19), links the Lord Jesus universally to the human race. But he has already proclaimed Him, by the mouth of Gabriel, 'Son of God' in a unique sense (i 35).

(c) IV 1–13 *The Temptation*

The narrative, summarized in a single verse in Mark (who adds his own touch, 'he was with the wild beasts,' i 13) is common to

the first and third Evangelists, and hence is usually assigned to Q (cf. Hawkins, *Oxf. Stud.*, p. 187 ; Streeter, *Hibbert Journal*, Oct. 1921. Streeter now thinks the whole of iii 1—iv 30 is Q plus Lk and independent of Mk ; but *contra*, W. C. Allen, *ib.*, p. 273). It is strange, however, that Mark should mention the Temptation without any further specification, unless in his earlier verses he is deliberately summarizing from a fuller knowledge (so Streeter, *Oxf. Stud.*, pp. 168, 169). The main difference between the records of Matthew and Luke lies in the variation of the order of the last two temptations (Mat iv 5–7 the Temple, iv 8–10 the Mountain ; Lk iv 5–8 the Mountain, iv 9–19 the Temple). This inversion of the order of common material is observable again in Mat xii 41, 42 = Lk xi 32, 31, where ' the men of Nineveh ' and the ' Queen of the South ' change places. (Cf. Sanday, *Oxf. Stud.*, p. 8.) For a similar phenomenon see on xxiv 10.

In the latter case there is no literary or doctrinal advantage in either order ; and it is possible that the variation here may be an accident, due to the difficulty of continually turning up places in a roll of MS. There is, however, a point which may help us to conjecture *which* Evangelist reproduces the order of the common source.

Canon Streeter (*Oxf. Stud.*, p. 153) remarks that the ' crescendo of allurements ' in St Matthew, ending up with ' the kingdoms of the earth and the glory of them,' is the more effective dramatically ; he claims that St Luke was too much of an artist to spoil such an effect if he had it before him, and infers that therefore St Matthew must have changed the order which St Luke retains. There is, however, a less obvious but real sense in which the soul's intimate relation to God, touched in *v.* 9 sqq., is more sublime than even world-wide dominion (*v.* 5 sqq.). St Luke may have the credit of this. Cf. Westcott, *Introd. to Study, &c.*, ch vi, p. 323 [7th edn.]. In Matthew the order of the temptations is (1) Sense, (2) God, (3) Man ; in Luke (1) Sense, (2) Man, (3) God ; see, for another suggestion, the note below on *vv.* 9–12.

Whatever may have been the documentary source from which the two Evangelists derived their narrative, the story must have come originally from the lips of the Lord Himself. We may assume that He put into symbolic form the record of an inner moral and psychological experience—the three typical temptations representing in principle the reality of the struggle of His human Spirit in preparing to face the responsibility and the trials of the Ministry and Passion and perfecting Him in sympathy with the tempted (Heb ii 18), and in some sense also a practical guide on the subject of temptation for His disciples. We note that it follows His Baptism—temptation to use amiss a new consciousness of power—and precedes His Ministry, illustrating its future temptations and showing the power of the human spirit to conquer beforehand.

Three points which come out in the narrative may be emphasized.

(*a*) The temptations are *suited to a sinless nature*. The objects proposed 'were in themselves desirable for an innocent person' (Adeney, *ad loc.*); it was the suggested means of achieving them that were wrong.

(*b*) The temptations *were real*. There is no hint of anything less than a deadly struggle—a struggle the more exacting because carried on to the end, and not broken off by giving way just when the strain became greatest. He would not (if He could) bring His Divinity to the succour of His humanity in any exclusive way, and thus, in the words of the writer to the Hebrews (whose language, of all N.T. writers, most nearly approximates to that of St Luke), He 'qualified' to be our High Priest . . . 'in all points tempted like as we are, yet without sin' (Heb iv 15; cf. v 7, vii 26).

(*c*) The original utterance and the subsequent transmission of this narrative would have been unmeaning, had not those concerned believed in the *miraculous powers* of Christ (cf. *Oxf. Stud.*, p. 129).

On the moral and spiritual interpretation of this celebrated passage volumes have been written, and its significance will, surely, never be exhausted. Canon Streeter (*Oxf. Stud.*, p. 214) draws attention to the original apologetic purpose of the narrative as it appeared in the source (Q) from which the first and third Evangelists draw it. It met the problem of His poverty: 'If He was Messiah, why had He not bread to eat?' It met the failure to fulfil Jewish national expectations: 'If He was Messiah, why did He not rule all the kingdoms of the world, as Caesar on the throne of David?' It met also the problem of failure to convince the Jewish People as a whole: 'If He was Messiah, why did not all Jerusalem see Him borne up by angels as He leaped from the Temple pinnacle?'

Such a use of it would harmonize with what we may regard as its original significance to Himself: a realization and a loyal acceptance of the necessary limitations involved in the redemptive mission of the Incarnation. He resolves once for all (*a*) never to use His Divine powers for self-gratification, or for the fulfilment of His merely human needs; (*b*) never to compass swiftly a desirable end by disloyal and unworthy means; (*c*) never to presume on Divine aid for any spectacular exhibitions of His paramount position and authority.

Among useful books for further reference may be recommended

A. Morris Stewart, *The Temptation of Jesus*, London 1903.
H. J. C. Knight, *The Temptation of Our Lord*, Longmans 1907.
G. A. Cobbold, *Tempted Like as We are*, London 1900.
Archbishop Trench, *Studies in the Gospels*, London 1867.

IV And Jesus, full of the Holy Spirit, returned from the Jordan, and was led [1]by the Spirit in the wilderness 2 during

[1] Or, *in*

forty days, being tempted of the devil. And he did eat nothing in those days: and when they were completed, he hungered.

1. *led by the Spirit*: (imperfect—'was being led'—'led about from day to day'); rather different from St Mark's 'straightway the Spirit driveth him forth into. . . .' A new access of the Spirit, the endowment of His Baptism, was upon Him during these forty days.

the wilderness: the wild uplands north of Jerusalem.

2. *forty days*. Cf. Deut ix 9, 1 Kgs xix 8. The origin of the Church's Lenten observance.

tempted of the devil. Here again (as in Mark) the tense of the verb points to a *continuous* tempting throughout the forty days. From St Matthew we might have thought that the Temptation was *preceded* by a forty days' fast (and both Luke and Matthew agree that the feeling of hunger came *after* the long fast). Visible or invisible, we find Satan pictured as actually present and in hand-to-hand conflict with the Son of Man.

3, 4. First Temptation—of 'Sense.' The tempter chooses the moment of extreme exhaustion and depression to make this assault.

3 And the devil said unto him, If thou art the Son of God, command this stone that it become [1]bread. 4 And Jesus answered unto him, It is written, Man shall not live by bread alone.

[1] Or, *a loaf*

3. *If thou art* God's Son, as proclaimed at thy Baptism (iii 22). Jesus was pledged to be true man, to behave and suffer as man, as the author of the Hebrews clearly sees (iv 15 sqq., v 1–10, &c.). Could He be induced at the outset—even to escape this deadly exhaustion—to draw upon the superhuman He felt in Him? The Temptation is (*a*) to convince the tempter of His divine Sonship, (*b*) to feel the need of such conviction Himself, and (*c*) to satisfy His natural craving for food and preserve Himself for future usefulness.

command this stone: the eyes fixed, we may suppose, on a particular piece of limestone, like a loaf in shape and size. In Tintoretto's picture (Scuola di S. Rocco, Venice) Satan is in the act of handing up a stone to our Lord. For other representations of the Temptation in Art, see Jameson, *Hist. of O. L.*, vol. i, pp. 310–314.

4. *It is written*. The three answers are drawn not merely from the Old Testament, but all from the same Book of Deuteronomy, the book which is in spirit far the most 'evangelical' of the Pentateuch. This Book, which records so touchingly (Deut viii) God's fatherly care of His People in the wilderness, was apparently chosen by our Lord as His subject for meditation during those momentous

days, while He stood as it were on the verge of the 'Promised Land' of His earthly ministry.

Man shall not live (Deut viii 3). God's Spirit had led Him hitherto, and He must not cut across the effects of that leading.

5–8. SECOND TEMPTATION—CONCERNING 'MAN.' A temptation to adopt unhallowed means to acknowledged ends.

5 And he led him up, and shewed him all the kingdoms of [1]the world in a moment of time. 6 And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. 7 If thou therefore wilt worship before me, it shall all be thine. 8 And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

[1] Gr. *the inhabited earth.*

5. *led him up*: in thought and imagination. Physically such a view would be impossible, even from snowy Hermon—or Mount Everest! It is a miraculous flash of supernatural vision. This *second* temptation according to St Luke is the *third* according to St Matthew. See preliminary note, p. 52.

6. *it hath been delivered unto me.* Is this one of the devil's lies? The claim, with its 'magnificent insolence,' is implicit only in Matthew. It finds some apparent support in such passages as 1 Jn v 19. But certainly no Messianic sceptre was at Satan's disposal. Throughout His ministry our Lord steadfastly resisted this recurrent temptation in refusing the rôle of a Nationalist leader (cf. Jn vi 15) and preferring that of misunderstanding, hostility, and the Cross. It was the temptation under which, as Dr Adeney observes (*ad loc.*), Mohammed fell.

9–12. THIRD TEMPTATION—CONCERNING 'GOD.' Mr Morris Stewart (*op. cit.*, p. 114) pictures the transportation as actually accomplished—an 'excursion into the Fourth Dimension'—a Temptation and a Challenge to our Lord to anticipate the powers of His post-resurrection body.

Mr Levertoff suggests that Luke rightly places this last, because it represents the Fiend's attempt, when other assaults have failed, to induce Him to 'fall down and be killed.'

9 And he led him to Jerusalem, and set him on the [1]pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence:

10 For it is written,

He shall give his angels charge concerning thee, to guard thee:

[1] Gr. *wing.*

11 And,

On their hands they shall bear thee up,

Lest haply thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

10. The devil himself 'quotes Scripture.' He *mis*quotes Ps xci 11–13, omitting the important phrase, *in all thy ways*. This self-chosen way would not have been 'His way' at all.

12. *Thou shalt not tempt*: cf. Deut vi 16. Jesus in His reply 'refuses to prostitute His Godhead to a use which is merely theatrical' (Morris Stewart).

13 And when the devil had completed every temptation, he departed from him [1]for a season.

[1] Or, *until*

13. It is remarkable that the notice of angelic ministrations which Matthew, and even Mark in his very brief narrative, records, has no place here. St Luke with his fondness for angels would hardly have deliberately excised it. The natural inference is that it was not in Q, the source common to Matthew and Luke, and that Luke did not here use the Marcan source (cf. Streeter, *Oxford Studies*, p. 187).

IV 14—IX 50 THE GALILEAN MINISTRY

This section of the Gospel is, in general, common to all three Synoptists; and at one point, the Feeding of the Five Thousand (Lk ix 12 sqq.), to all four Evangelists. The corresponding narrative in St Mark and St Matthew is followed immediately by that of the Passion.

St Luke's treatment of this record, as found in his Marcan document, is characteristic. He follows the outline, as a rule very closely, and often repeats word for word; though here and there (especially where medical terminology is called for) he alters the phraseology, while retaining the substance.

But at two points (chs vii and ix) he deviates notably. In ch. vii he inserts two narratives, that of the Widow's Son at Nain (vii 11–17) and that of the Penitent Woman in the Pharisee's house (vii 36–50), both peculiar to his Gospel, and eminently characteristic of the 'Women's Evangelist.' For the explanation of these additions we need look no further than St Luke's own tastes.

In ch ix 17, 18 he puts the story of St Peter's Confession immediately after the Feeding of the Five Thousand; thus omitting the whole of a well-marked section Mk vi 45—viii 26, containing the

Walking on the Sea and its sequel (Mk vi 45–56), the Question of Purifications (Mk vii 1–23), the Syrophoenician Woman (Mk vii 24–30), the Deaf Man with an Impediment in his Speech (Mk vii 31–37), the Feeding of the Four Thousand and its sequel (Mk viii 1–21), and the Gradual Cure of the Blind Man at Bethsaida (Mk viii 22–26). The explanation for these omissions may be :

(*a*) That this section was not in the original Mark which St Luke used as source. (Against this we must set the fact that St Matthew does not omit it.)

(*b*) That the reason was a mechanical one—this section of the MS roll escaped the notice of a compiler who had so many authorities to draw from at the same time. (This is the kind of explanation emphasized again and again by Dr Sanday.)

(*c*) That St Luke had the passage before him, and deliberately omitted it. It is not difficult to conjecture reasons in the case of some of the episodes, e. g. :

The Question of Purification—as being of no interest to a Gentile reader.

The Syrophoenician Woman—because of the harsh words applied to Gentiles (Mk vii 27).

The Feeding of the Four Thousand—because it simply repeats the lesson of the Five Thousand.

The omission of the two healings of the Deaf and the Blind are, at first sight, more difficult to account for : but it has been suggested that St Luke seems averse from recording miracles in which material means were used. But specific reasons are not of so great importance if we recognize, with Canon Streeter (*Hibbert Journal*, Oct. 1921, p. 108), that Mark was to Luke a *secondary* source, and not (as to Matthew) primary.

St Luke's record of this early ministry in the North covers an indeterminable period of time, roughly perhaps, from the spring of A. D. 27 to early in A. D. 28, nearly a year.[1]

(The events of Jn i—v would come in between iv 13 and iv 14.)

In its ninth chapter it brings us to the climax, or central point, of the earthly mission, whether we assign that place to the *Miracle of the Five Thousand*, Lk ix 10–17 (Mat xiv 13–21, Mk vi 32–44, Jn vi 1–13), marked by all four Evangelists as the climax of His superficial influence on the multitudes ; or to *St Peter's Confession*, Lk ix 18–20 (Mat xvi 13–16, Mk viii 27–29) ; or, with Edersheim (*L. & T.*, Book iii), to the *Transfiguration*, Lk ix 28–36 (Mat xvii 1–8, Mk ix 2–8) : these latter representing the climax, subjectively and objectively, to the inner circle, as the first to the multitudes.

Among the many important incidents recorded in this section is the appointment of the Twelve, followed, as in the first Gospel, by a great Sermon. One of the most interesting studies in the

[1] We have late spring (ripe barley or wheat) indicated in vi 1 (see also note *ad loc.*), while the miracle of the 5,000 (ix 12–17) is noted by Mark as in time of 'green grass' (Mk vi 39), i. e. early spring of the next year (cf. Jn vi 4).

Synoptic question is the comparison and contrast of St Luke's 'Sermon on the level place' (vi 17, vi 20–49) with St Matthew's 'Sermon on the Mount' (Mat v 1 sqq.). Interesting suggestions on this point may be found in *Oxford Studies*, especially pp. 147–152, 189 note, and 326–328.

The section may be divided into four parts:

(1) Ministry to the Call of the first disciples, iv 14—v 11.

(2) Call of the first disciples to appointment of the Twelve and Great Sermon, v 12—vi 49.

(3) From Great Sermon to the first mission of Twelve, vii 1—viii 56.

(4) Mission of Twelve to the beginning of Luke's 'Special Contribution,' ix 1–50.

(1) First Period of Galilean Ministry

(*a*) iv 14, 15. Introduction.
(*b*) iv 16–30. The Sermon at Nazareth.
(*c*) iv 31–44. A day of miracles at Capernaum.

(2) Second Period of Galilean Ministry

(*a*) v 1–11. Call of first disciples on the Lake.
(*b*) v 12–16. Leper healed.
(*c*) v 17–26. Paralysed man.
(*d*) v 27–39. Call of Levi, the feast and the dispute on fasting.
(*e*) vi 1–11. Two disputes about Sabbath.
(*f*) vi 12–16. Nomination of the Twelve.
(*g*) vi 17–49. The Sermon on the 'level place.'

(3) Third Period of Galilean Ministry

(*a*) vii 1–10. Centurion's Servant at Capernaum.
(*b*) vii 11–17. Widow's Son at Nain.
(*c*) vii 18–35. Message of John and subsequent discourse.
(*d*) vii 36–50. The Pharisee and the Penitent Woman.
(*e*) viii 1–3. The Ministering Women.
(*f*) viii 4–18. Teaching by Parables: the Sower, the Lamp.
(*g*) viii 19–21. Mother and Brethren.
(*h*) viii 22–39. Storm on the Lake, Gerasene demoniac.
(*i*) viii 40–56. 'A miracle within a miracle.'

(4) Fourth Period of Galilean Ministry

(*a*) ix 1–6. Mission of the Twelve.
(*b*) ix 7–9. Herod's perplexity.
(*c*) ix 10–17. Return of the Twelve and feeding of 5,000.
(*d*) ix 18–27. St Peter's great confession.
(*e*) ix 28–36. Transfiguration.
(*f*) ix 37–43. The Lunatic Boy.
(*g*) ix 44–50. Prediction of the Passion: competition within and without the Twelve.

14–44 First Period of Galilean Ministry : Nazareth and Capernaum

(a) 14, 15 *Introductory link*

14 And Jesus returned in the power of the Spirit into Galilee : and a fame went out concerning him through all the region round about. 15 And he taught in their synagogues, being glorified of all.

Returned seems to take up the interrupted ' return ' of iv 1. If so this reference, followed by Luke's unique account of the Sermon at Nazareth, may possibly refer to the visit of Jn i 43—ii 12, which, according to the fourth Evangelist, preceded that Judaean ministry which the Synoptists ignore (Jn ii 13 sqq.), including the Passover of A. D. 27. The marked reference to the ' power of the Spirit,' though in any case characteristic of Luke (cf. note on i 35), seems to carry on the thought of iv 2. The first Galilean ministry mentioned by Matthew and Mark (cf. Mk i 14) is after the Baptist's imprisonment, and the departure north is noted by John as due to the jealousy and suspicion of the Pharisees (iv 1 sqq.). Between it and the temptation had intervened a first journey to Galilee (possibly identical with this of St Luke), a return to Jerusalem (cleansing of Temple and interview with Nicodemus) and the imprisonment of the Baptist. If, however, Luke here refers to the visit of Jn i 43, he passes insensibly to the second visit of Mat iv 12 sqq., Mk i 14 sqq. at *v.* 31 of this chapter. Perhaps the hint of Capernaum in *v.* 23 (see note) may be evidence that St Luke has misplaced the ensuing narrative (cf. Mk vi 1 sqq.). Or it may refer to what is recorded in Jn ii and iv 45–54.

(*b*) 16–30 *The First Sermon at Nazareth*

' This vivid description of the latter part of a Synagogue service on a Sabbath is quite in harmony with what we find in Rabbinical literature ' (P. Levertoff). For the officials and arrangements connected with the Synagogue, see Edersheim, *L. and T.* i 438–439.

A ' companion picture ' to the scene is found in St Luke's account of St Paul's first sermon in a Synagogue, at Antioch in Pisidia (Ac xiii 16 sqq.).

16 And he came to Nazareth, where he had been brought up : and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. 17 And there was delivered unto him [1]the book of the prophet Isaiah. And he opened the [2]book, and found the place where it was written,

[1] Or, *a roll* [2] Or, *roll*

18 The Spirit of the Lord is upon me,
[1]Because he anointed me to preach [2]good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
19 To proclaim the acceptable year of the Lord.

20 And he closed the [3]book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. 21 And he began to say unto them, To-day hath this scripture been fulfilled in your ears. 22 And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son? 23 And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country. 24 And he said, Verily I say unto you, No prophet is acceptable in his own country. 25 But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; 26 and unto none of them was Elijah sent, but only to [4]Zarephath, in the land of Sidon, unto a woman that was a widow. 27 And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian. 28 And they were all filled with wrath in the synagogue, as they heard these things; 29 and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. 30 But he passing through the midst of them went his way.

[1] Or, *Wherefore* [2] Or, *the gospel* [3] Or, *roll* [4] Gr. *Sarepta.*

16. *synagogue.* Jesus comes back to his native place from the unnamed Judaean ministry with a reputation as a teacher (*v.* 14). The synagogues, places of non-sacrificial worship which originated in the Babylonian captivity, were under the control of local elders, under an ἀρχισυνάγωγος (Ac xiii 15). These elders had power to invite any competent person to read the Scriptures, and such invitation was an honour. Our Lord would take His place in the front row, near the lectern. He *stood up to read*, as was the custom. Doubtless a lesson from the Law had been already read. His turn

came with that from the Prophets. According to the *Syr-Sin.* He 'stood up' *after* the attendant had handed Him the book, thus asking Him to read (P. L.).

17. *found the place*: in the roll delivered to Him; i. e. either a fixed lesson for the day, or one of His own choosing. Is lxi 1, 2 describes (*a*) an ideal or jubilee year, and, in so doing (*b*) the release from Babylonian Exile, &c., the 'Day of the Lord,' or Messiah's coming (cf. *v.* 21).

18, 19. It is noticeable that in His reading He stops short of the severe message that immediately followed, viz. 'the day of vengeance of our God' (cf. note on iii 4–6).

The Spirit of the Lord: at His Baptism (iii 22) came as seal of His Messiahship ('*hath anointed me*').

good tidings to the poor: cf. vii 22, and the parallels in Matthew, where the 'preaching of good tidings to the poor' is the climax of evidences of Messiahship—even beyond the 'raising of the dead.'

captives: means lit. 'prisoners of war,' and is used here only in N.T. In its original context it referred doubtless (*a*) to slaves manumitted in Jubilee Year, and (*b*) to the Babylonian Captivity: in the mouth of Christ to the bondage of sin or the shackles of Pharisaism, or both. The other phrases readily lend themselves to spiritual symbolizing.

20. *closed*: having rolled up the parchment (πτύξας) he handed it back to the attendant *Chazzan* from whom He had received it.

eyes . . . were fastened. One of the most vivid pictures we have, even from St Luke's inspired brush.

22. *bare witness*: to the truth of the high report that had preceded Him.

Joseph's son. Cf. iii 23. In ii 49 St Luke has recorded words which dispose of this misconception. He has no need to refute it explicitly here.

Matthew and Mark record a visit to His 'own country,' though placed later in the ministry (Mark, after raising of Jairus's daughter, Matthew later still), and enlarge upon the astonished questioning of His fellow kinsmen. But the following as well as the preceding matter is peculiar to the third Gospel. The corresponding question is in Mat xiii 55, 'Is not this the carpenter's son?', in Mk vi 3, 'Is not this the carpenter, the son of Mary?'

Luke alone with John (i 45) preserves the popular contemporary description of Him as 'Son of Joseph.'

Doubtless ye will say unto me. Latham, *Pastor Pastorum*, pp. 179 sqq., points out that this seems to imply a still earlier rejection at Nazareth, making this the second visit. A third (Mat xiii 53, Mk vi 1) is distinguished from this by the fact that disciples were present.

23. *Physician, heal thyself*: a proverb which the 'beloved Physician' surely records with a smile on his lips.

whatsoever we have heard done at Capernaum. To what can this refer? St Luke's first narrative of works at Capernaum follows, iv 31–44. A common theory is that he has misplaced the two events, which should be in the Marcan order (Capernaum, Mk i 21–39 —certainly parallel to Lk iv 31–44—Nazareth, Mk vi 1–6—not certainly parallel to Lk iv 23 sqq.), and has forgotten to remove this inconsistent reference. But is this like St Luke? Another interpretation, which consorts with his repeated unconscious approaches to the chronology of the fourth Gospel (see Introd., p. xliv and note on iii 15–17) is that adopted by Edersheim (*L. and T.* i 423 and 457). According to this view the things 'heard done at Capernaum' will belong to the visit described in Jn iv 45–54 after the second visit to Cana—including the healing of the Nobleman's Son: and the visit to Nazareth described Mat xiii 54–58 and Mk vi 1–6 will be later than St Luke's.

24–27. Universalist inferences from the lives of Elijah (1 Kgs xvii 9–16) and Elisha (2 Kgs v). The demand of the Nazarenes typified the fatal religious self-centredness of the Hebrew people to which the stories of Elijah and Elisha, and that of Jonah, form striking protests. Here at the outset of the ministry, in St Luke's record, the more generous universalist note is struck (cf. Introd., p. xl), and rouses bitter resentment (general, not a hostile party, cf. 'all,' *vv.* 20, 28).

26. *a woman that was a widow.* This emphasis is again characteristic of the 'Gospel of Womanhood' (cf. i 36, vii 11–17, 37 sqq., viii 1–3, &c.), and the Gospel which has been accused of Ebionism because of its keen interest in the poor.

29. *unto the brow of the hill.* Above the present Maronite church is a cliff some 40 feet above the valley: over this, apparently, they intended to 'hustle' Him. Where the road bifurcates He awed them with a look (cf. Jn xviii 6), turned sharply to the right, and left them amazed. This is in substance Edersheim's interpretation of the passage (*L. and T.* i 456).

(c) 31–44 *A Day of Miracles at Capernaum*

Here St Luke follows Mk i 21–39 in general very closely, though varying the phraseology after his manner. His description of the demoniac's reaction to our Lord's command is rather less graphic (cf. Lk iv 35 with Mk i 26), but he adds the detail that the exorcism did not injure the patient. Again, he fails to mention the hand-grasp in the cure of Simon's mother-in-law (Lk iv 39, Mk i 31), but says that Christ stood over her and rebuked the fever.

31 And he came down to Capernaum, a city of Galilee. And he was teaching them on the sabbath day: 32 and they were astonished at his teaching; for his word was with

authority. 33 And in the synagogue there was a man, which had a spirit of an unclean [1]devil; and he cried out with a loud voice, 34 [2]Ah! what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. 35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the [1]devil had thrown him down in the midst, he came out of him, having done him no hurt. 36 And amazement came upon all, and they spake together, one with another, saying, What is [3]this word? for with authority and power he commandeth the unclean spirits, and they come out. 37 And there went forth a rumour concerning him into every place of the region round about.

38 And he rose up from the synagogue, and entered into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him for her. 39 And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.

40 And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. 41 And [4]devils also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.

[1] Gr. *demon.* [2] Or, *Let alone*
[3] Or, *this word, that with authority . . . come out?* [4] Gr. *demons.*

31–37. Teaching in the Synagogue: healing of a demoniac.

31. *to Capernaum.* 'Capher-Nahum' held sacred by the Jews as site of Nahum the Prophet's tomb. Controversy has been hot between *Tell-Hûm* and *Khan Miniyeh* for the true site. Sanday (*Sacred Sites*) arrays the evidence on both sides, and votes for the latter. But opinion is now again in favour of *Tell-Hûm.*

on the sabbath. St Luke records five miracles as wrought on the Sabbath Day; but notes no criticism on this first occasion. See note on vi 6–11.

32. *astonished.* St Luke uses the same word of Paulus in Ac xiii 12. Ramsay (*Recent Discovery*, pp. 166–167) points out that such astonishment does not necessarily lead to conversion. Cf. *v.* 36.

with authority. With this and *v.* 36 cf. St Paul's account of his

own ' Word ' in 1 Cor ii 4. In Mat vii 28, 29, where a similar remark is made at the end of the Sermon on the Mount, this authoritative quality—including, no doubt a weighty originality and conviction in our Lord's utterance—is contrasted with the words of ' their scribes.' Cf. Latham, *Pastor Pastorum*, pp. 203 sqq.

33. *a spirit of an unclean devil* (Mark, ' an unclean spirit '). Here we come face to face with that ' demoniacal possession ' which is so characteristic and prominent a feature of the Gospel story. Our Lord, either in accommodation to the ideas of the time, or in face of a reality to which the nineteenth century was blind (though the medicine and psychology of to-day and to-morrow would take a different view), spoke and acted as though demoniacal possession were a fact, and were responsible for many cases of abnormality and mental derangement. It is interesting to note that Luke ' the Physician ' wholeheartedly endorses this view, and even speaks (*v.* 39) of ' *rebuking* ' a fever as though it involved personal malignant agency.

On the whole subject see Edersheim, *L. and T.* i 479, 480–485, 607–612; Trench, *Miracles of our Lord*, Kegan Paul (Popular Edn. 1886), pp. 162 sqq.

38. *Simon's wife's mother.* Simon Peter, and his house. and his family are here introduced without explanation. He was too well known in Christian circles to need a formal introduction. That he had a wife, who accompanied him in his travels, we know also from 1 Cor ix 5.

39. *rebuked the fever*: a ' great ' or severe fever Luke calls it, using Galen's technical distinction between different kinds (Hobart, *M.L.*, p. 3)—here he seems to imply a malignant personality behind it. But cf. the use of the same expression in quelling wind and wave in viii 24. The other Synoptists say that He touched her hand.

immediately she rose up, &c.: a sign of abnormally swift recovery. With the debility usually following a severe attack of malaria it would have been impossible for her to have ' waited on ' them. On this miracle see Trench, *Mir.*, pp. 250–255.

40. *when the sun was setting.* At sunset the Sabbath would be over, and scrupulous Jews would feel free to ' come and be healed.' The first great exhibition of healing-power calls for a word or two on this aspect of our Lord's Ministry. The scientific *rationale* of His works of healing is still a matter of speculation. There is, however, a growing tendency to attribute them to the perfection of His sinless Manhood.

The experience of Spiritual Healers within the Church has gone some way towards justifying the hypothesis that there are three several planes on which the treatment of man's bodily ills may be approached: (*a*) the purely physical (*medicine* and *surgery*); (*b*) the mental or psychic (*psychiatry, psycho-therapeutics*); and (*c*) the spiritual (*spiritual healing*): that a right approach on the higher planes is effectual for the ills of the lower; and that our

Lord habitually worked on the highest (spiritual) plane, His power showing its efficacy in all three regions. See Bishop Pakenham-Walsh, *Divine Healing* (S.P.C.K. 1921), where further references will be found; also same writer in *Internat. Review of Missions*, Jan. 1922.

41. *he suffered them not to speak*: as in the case of the leper, Mat viii 4. But no such injunction to the demoniacally possessed is recorded by St Matthew. There must have been special reasons for silence.

42–44. Retirement, followed by itinerant Preaching

42 And when it was day, he came out and went into a desert place: and the multitudes sought after him, and came unto him, and would have stayed him, that he should not go from them. 43 But he said unto them, I must preach the [1]good tidings of the kingdom of God to the other cities also: for therefore was I sent.

44 And he was preaching in the synagogues of [2]Galilee.

[1] Or, *gospel* [2] Very many ancient authorities read *Judæa*.

St Mark makes more of this retirement (i 35–39) and tells us that it was extremely early, and that His purpose was *prayer*. It is strange that while the third Evangelist emphasizes prayer beyond the other Synoptists (cf., e. g., ch xi, and Introd., p. xl) he omits to mention it here. Dr Vernon Bartlet (*Oxf. Stud.*, p. 330) concludes that he must have drawn this section not from St Mark but from a parallel document. But see note on v 16.

43. *kingdom of God*. This phrase in St Luke corresponds to St Matthew's (more rabbinical) 'Kingdom of Heaven.' The use of it here seems to refer to the same occasion as Mat iv 17, where Jesus is said to have adopted the Baptist's formula (cf. Mat iii 2), 'Repent ye; for the Kingdom of heaven is at hand.'

for therefore was I sent. A phrase of Johannine ring. Cf. 'him that sent me' in Jn iv 34, v 30, vi 38, &c.

44. *he was preaching*. Edersheim (*L. and T.* i 446) notes how the freedom of preaching which had grown up in the Synagogue system proved one of the most potent factors in the spread of Christianity. It deserves to be reckoned as a part of the Providential Preparation in History for Christ—that 'wonder-working Rule of God' which brings about marvellous results through 'the orderly and natural succession of events.' The rôle that the Synagogue plays in the beginning of our Lord's earthly ministry, it continues to play in the ministry of St Paul and his companions (see Acts *passim*).

In all the synagogues of Judaea. This reading (*Aleph*, B, C, L, Q, R,

Syr-Sin.) is doubtless the original here, altered to 'Galilee' (A, D, &c.) on account of its superficial difficulty. If Galilee had been original, no scribe would have altered it. Even if we interpret 'Judaea' as meaning the whole of Palestine, it would not *exclude* Jerusalem (cf. Zahn, iii, p. 161). Hence we may perhaps class this passage as one of the points of contact with the fourth Gospel (cf. Introd., § III, p. xxv), leaving room, at any rate, for an early *Judaean* Ministry.

V 1—VI 49 Second Period of Galilean Ministry: from the Call of the first Disciples to the appointment of the Twelve and the Great Sermon

(a) V 1–11 *Call of the first Disciples on the Lake of Galilee*

Between this and the events of chapter iv Edersheim (*L. and T.* i 460 sqq.) places the 'Visit to the Unknown Feast' at Jerusalem recorded in Jn v.

On the relation of the narrative of St Luke to that of St John, see further, note on ix 51 sqq., p. 141, and Introd., pp. xxiv–xxvi.

Latham (*Pastor Pastorum*, pp. 197 sqq.), without identifying this episode with the miracle of Jn xxi, thinks that St Luke has antedated it; and that the simple account of the call of the four fishermen given by Matthew and Mark is the truer one; but that Luke, not knowing of the previous intercourse of Jn i, rightly felt that their sudden response to the call needed some explaining; and having this narrative among his records, naturally placed it here. (See further, note on *vv.* 4–11 below.)

V Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret; 2 and he saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets. 3 And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat. 4 And when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught. 5 And Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I will let down the nets. 6 And when they had this done, they inclosed a great multitude of fishes; and their nets were breaking; 7 and they beckoned unto their partners in the other boat, that they should come and help them. And they

came, and filled both the boats, so that they began to sink. 8 But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. 9 For he was amazed, and all that were with him, at the draught of the fishes which they had taken; 10 and so were also James and John, sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt [1]catch men. 11 And when they had brought their boats to land, they left all, and followed him.

[1] Gr. *take alive.*

3. *which was Simon's.* Simon has already been incidentally mentioned, iv 38. Mat iv 18 sqq. and Mk i 16 sqq. formally introduce to us the brethren Simon and Andrew (sons of John Mat xvi 17) and James and John, sons of Zebedee. St Luke brings them into his narrative incidentally, even as he brought in Capernaum in iv 23.

taught the multitudes out of the boat. This may have become habitual with Him. It had its obvious convenience, and the voice would carry well across calm water. It is apparently a different instance that is given in Mat xiii 1–2, Mk iv 1.

4–11. 'The Miraculous Draught of Fishes' suggests at once the strikingly similar episode of Jn xxi, which, however, has its marked differences. There is obvious point in the theory that St Luke has antedated the miracle, having received it, so to speak, undated yet located in Galilee; and having no place for Galilee in his post-resurrection narratives (cf. note on xxiv 6), he might naturally relegate it to the early Ministry. If this be so, it may be classed with those cases (see Introd., p. xxiv) in which the fourth Evangelist seems to be silently correcting the third.

On the other hand, in view of the naturalness of each narrative, it may be that the *facts* are duplicate, not merely the records. Cf. Introd., p. xix, note.

In either case St Luke is psychologically right in connecting the miracle with penitence and a 'call' of Peter. If it is not his first call to definite discipleship, it will be, as in Jn xxi, a preliminary to restoration and a renewed commission after his fall.

On the Miracle see Trench, *Mir.*, pp. 134–151.

4. *let down your nets.* The symbolical significance of this 'acted parable' is among the richest in the New Testament. This is an ever-fresh message to exhausted and disappointed missioners. The expert thinks he knows that there is no chance of success: yet the moment of utter hopelessness brings a call to new ventures of faith.

5. *but at thy word.* The answer marks, as Edersheim says, 'the new trust, and the new work springing out of that trust.'

8. *Simon Peter.* The surname is introduced incidentally, as

was his first name (see note on *v.* 3). From Mk iii 16 (cf. Mat x 2) we should have judged that the name 'Peter' was given later, at the nomination to Apostleship. But here again the fourth Gospel comes in to explain. The name, in its Aramaic form Cephas, had been given him at his preliminary call, after the Baptist's preaching (Jn i 42).

Depart from me; for I am a sinful man. Peter, impressed more and more by the Lord's teaching as he sits beside Him in the boat, is overwhelmed by this token of the superhuman. It is perhaps an unconscious recognition of the Deity in Him (cf. St Thomas's cry, Jn xx 28) which inevitably thrills him through with a sense of unworthiness: cf. Is vi 5, Job xlii 5, 6.

(b) 12–16 *A Leper healed*

The Marcan narrative, dropped at the end of the last chapter, is here taken up again, and v 12—vi 16 follow closely Mk i 40—iii 19, with St Luke's characteristic variations of phrase. The rest of chapter vi is occupied by the Great Sermon (more or less parallel to Matthew's 'Sermon on the Mount'), and the Marcan framework is not resumed by St Luke till Lk viii 4. St Matthew also breaks off from the Marcan narrative at the same point, and inserts his Sermon on the Mount (Mat v—vii). If we are to choose between the order of Matthew and Luke, it seems more natural *historically* to place a great pronouncement later, after the development of discipleship and the choice of the Twelve, though *logically* such a programme of Reform might well find a place at the very forefront of the Redeemer's Mission.

12 And it came to pass, while he was in one of the cities; behold, a man full of leprosy: and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. 13 And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway the leprosy departed from him. 14 And he charged him to tell no man: but go thy way, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. 15 But so much the more went abroad the report concerning him: and great multitudes came together to hear, and to be healed of their infirmities. 16 But he withdrew himself in the deserts, and prayed.

12. *full of leprosy*: and therefore, according to Levitical standards (see Lev xiii), nearer to a hope of cleansing. Matthew and Mark say simply 'a leper.' This is one of the Physician's

touches. The leprosy of the Bible—which by the primitive 'Mosaic' diagnosis was extended also to inanimate objects (by infection?)—was apparently some infectious or contagious skin disease or group of diseases. Originating doubtless in filth, it became a type of physical, moral, and ceremonial uncleanness. Its diagnosis and treatment are given at length in Lev xiii. The priest was the official judge of its presence and its cure (cf. *v.* 14 below). To touch a leper involved ceremonial defilement. He is expressly condemned in Lev xiii 45, 46 to live apart, an outcast from society, and warn off mankind by the cry 'Unclean! unclean!'

if thou wilt, thou canst. The expression of a prevailing faith.

13. *touched him*: fearless of ceremonial defilement where mercy and compassion swayed Him. Even so, deliberately following their Lord's footsteps, St Francis in the thirteenth century, and Father Damien in later days, have not shrunk from closer contact with the more deadly disease of elephantiasis which has been (probably erroneously) identified with the leprosy of the Bible.

14. *tell no man.* On the one hand our Lord seems to have desired to avoid publicity at this stage of His Mission (cf. Mk i 34, v 43, vii 36), and note on viii 56. On the other the incidental proclamation of ceremonial defilement might have kept away some whom He wished to help.

shew thyself to the priest: as ordered in Lev xiii 16, &c.

offer for thy cleansing. The elaborate ritual of the leper's offering is set forth in Lev xiv.

16. *withdrew himself in the deserts, and prayed.* Perhaps it was the intention to notice our Lord's habit of prayerful retirement at this point that led him to omit it at iv 42. In Acts he gives us typical examples of things which must have recurred—one apostolic Council, one Eucharist, and so on—and the reason that he omits the feeding of the 4,000 is probably because its lesson is simply that of the 5,000. N.B. the plural *deserts*, suggesting many times and places.

(c) 17–26 *Healing of a Paralysed Man*

See Trench, *Mir.*, pp. 214–225, Latham, *Pastor Pastorum* (Deighton 1891, p. 215).

St Luke evidently regards this as an important occasion, marking a definite stage in the Ministry. He prepares us for it by an impressive preamble in *v.* 17. In face of a representative gathering of religious leaders, Jesus throws down His challenge. The Rabbis accuse Him of blasphemy: the crowd glorify God.

17 And it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, which were come out of every village of Galilee and Judæa and Jerusalem: and the power of the Lord was with

him [1]to heal. 18 And behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him before him. 19 And not finding by what *way* they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus. 20 And seeing their faith, he said, Man, thy sins are forgiven thee. 21 And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God alone? 22 But Jesus perceiving their reasonings, answered and said unto them, [2]What reason ye in your hearts? 23 Whether is easier, to say, Thy sins are forgiven thee; or to say, Arise and walk? 24 But that ye may know that the Son of man hath [3]power on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house. 25 And immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God. 26 And amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things to-day.

[1] Gr. *that he should heal.* Many ancient authorities read *that* he *should heal them.* [2] Or, *Why* [3] Or, *authority*

17. *Pharisees*: here first mentioned in third Gospel. (Cf. Note on i 77.) The name means 'Separatists.' They are probably the descendants of the Hasidaeans (Chasidim) of 1 Macc ii 42, under a new designation. Although called in the N.T. (Ac xv 5, xxvi 5) and in Josephus (*Ant.* XIII v 9 and *passim*) a 'sect' they were really only an *ecclesiola in ecclesia*. Their aim was to realize the ideal of legal purity as interpreted by the Scribes, whose business it was to hand on and to define by fresh decisions 'the traditions of the elders.' For this reason they organized themselves into groups, the members of which called themselves *Haberim* = 'Associates.' As God separates light from darkness, Israel from the nations, the Levites from the People, so they endeavoured to separate themselves from every thing and person that defiled, in the ritual sense. They did not ordinarily mix in politics, and when they did, it was only to fight for freedom to obey the Law and to bring life more and more under its influence. St Paul's characterization of Israel's piety is pre-eminently true of the Pharisees . . . 'They have a zeal for God.' They exerted a great influence among the people because of their reputation for learning and piety and because they kept alive the Messianic Hope. 'The Pharisees,' says Josephus

(*Ant.* XVIII i 3, 4), 'have such an influence over the people, that whatsoever is done about divine worship, prayers, and sacrifices, is performed according to their direction: the communities give them such an excellent testimony because convinced that they seek both in word and deed only that which is most honourable.' This description of their spiritual influence is also true of the Pharisees in the time of our Lord, though then they had no voice in the government, and until about A. D. 63 the management of the Temple was in the hands of the Sadducees.

They (although some of them were priests themselves) taught that the priests were only the deputies of the people, and ordered the deputation of laymen to be present at the daily sacrifice. They expounded the Scriptures on Sabbath days in the Synagogues. They stood for sacramentalism in daily life. They founded elementary schools and academies. The N.T. presentation of Pharisaism can be only rightly estimated if we keep in mind the fact that in the time of our Lord there was a great variety, not only of apocalyptical and mystical tendencies, but also of *Pharisaic piety*. Legalism produced its sinners and hypocrites as well as its saints and martyrs (P. L.).

18. *men*: four in number, according to Mk ii 3.

a man that was palsied: in Mk ii 3 'a paralytic.' St Luke here alters, as he usually does, the 'popular untrained language' of Mark about medical matters. Elsewhere (e. g. vi 6, viii 27, viii 55) he has also some details interesting from the physician's point of view, to add. (Cf. Ramsay, *Luke the Physician*, pp. 57, 58.) Hobart (*M.L.*, pp. 6, 40) quotes Hippocrates, Aretaeus, Dioscorides, and Galen for παραλελυμένος as the technical term.

19. *went up to the housetop*: by an external stair, on to the flat eastern roof.

through the tiles: peculiar to St Luke. They removed, perhaps, some overhanging verandah roofing, and lowered the pallet by ropes into the courtyard. Mk ii 5 says they 'dug through' the (mud) roofing.

20. *seeing their faith.* The 'charter of intercession.' The sufferer himself is helpless, immobile: his friends bring him to Jesus, and He rewards their faith. So we by intercession may bring to Him such as cannot move of themselves, and our faith prevail. Yet we cannot be sure that the sufferer's own faith is excluded: it may have been there, discernible to the Lord though incapable of outward self-expression—as that of the impotent man at Lystra was to St Paul. Ac xiv 9.

21. *Who can forgive sins, but God alone?* The dilemma is the same as that which emerges in Jn viii and again in the Jewish Trial, Lk xxii 70, 71—*aut Deus, aut homo non bonus.* If Jesus were not what we know Him to be, His claim would really have been blasphemous. Yet it is as Son of Man—Messianic representative man (*v.* 24) that He exercises it (cf. note on vi 5).

22. *perceiving their reasonings*: reading their unspoken thoughts.

23. *Whether is easier, to say?* Each is of course equally easy to utter; but the validity of the second can be tested at once, involving, as it does, an outward manifestation.

24. *the Son of man*: here the phrase first occurs in our Gospel. The Greek phrase, as it stands, might almost be translated 'the Benefactor of Humanity' (there is no Greek word for 'humanity' as distinct from 'man'). Except for Ac vii 56 this term is found only in the Gospels, where it is exclusively used by our Lord as a designation of Himself, and in all these contexts it implies directly or indirectly a service gratuitously rendered. Now the title 'Son' in Greek inscriptions of the first century is habitually given to citizens or members of a society who have shown themselves gratuitous and conspicuous benefactors. 'Son' of a 'city' or a 'tribe' is a frequent title of honour, especially in Asia Minor. The orator Herodes Atticus was awarded at Corinth the title of 'Son of Greece' (υἱὸς Ἑλλάδος) for his munificence in erecting public buildings. In this sense the Greek phrase would express to that generation that our Lord was a 'True Son (i. e. Benefactor, Saviour) of Humanity.' In the Aramaic *Bar-nasha*, working back to the Hebrew *Ben-adam*, the title, though originally meaning simply 'a man,' would strike on their ears with the eschatological force derived from Dan vii 13 and Enoch 46 and 48 (cf. 4 Esdr. 13); and was definitely used by our Lord 'in order to express His Messianic consciousness and mission.' [The substance of this note is due to P. L.]

power: authority (ἐξουσία), cf. iv 36, vi 2, 9. The thought of the new authority and power runs through the whole section.

on earth. Proclaiming on earth that which is given in heaven (P. L.).

26. This description of the mingled exultation and awe of the crowds (cf. iv 22) is characteristic of the Gospel which forms a prelude to the story of Pentecost. Edersheim (*L. & T.* i 506) compares it to the shout of the convinced people when the fire fell on Carmel (1 Kgs xviii 39). *Syr-Sin.*, 'And astonishment took hold of them, and they were all glorifying God and saying, We have seen glorious great things to-day' (P. L.).

(d) 27–39 *The Call of Levi, Feast in his house, and Dispute on Fasting*

27 And after these things he went forth, and beheld a publican, named Levi, sitting at the place of toll, and said unto him, Follow me. 28 And he forsook all, and rose up and followed him. 29 And Levi made him a great feast in his house: and there was a great multitude of publicans and

of others that were sitting at meat with them. 30 And [1]the Pharisees and their scribes murmured against his disciples, saying, Why do ye eat and drink with the publicans and sinners? 31 And Jesus answering said unto them, They that are whole have no need of a physician; but they that are sick. 32 I am not come to call the righteous but sinners to repentance.

[1] Or, *the Pharisees and the scribes among them*

27. *he went forth.* Mk ii 13 adds 'by the sea side.' The toll-place or customs-house would naturally be at the junction of the trade-route to Damascus and the landing-place for boats, and here also would be the obvious place for our Lord's sea-side teaching (cf. v 1–3), so that Levi, sitting before his toll-place, would have had good opportunities of hearing Him. (Cf. Edersheim, *L. & T.* i p. 514.)

a publican named Levi. The '*Publicani*' proper were men of wealth and position who 'farmed out' the taxes; the 'publicans' of the Gospels are the actual taxgatherers, whose interest was to enrich both themselves and their principals by extortion. In Rabbinical literature they have a very bad name. And of all taxgatherers the *douaniers*, custom-house officers, were most deeply execrated. As habitually exacting more than was due (cf. Lk iii 12, 13) they were disqualified from being witnesses, and it was a maxim that 'repentance was specially difficult for them' (Edersheim, p. 515). Their unpopularity was doubtless enhanced because they were 'in the pay of the foreigner' and so regarded as anti-Nationalist. 'Publicans and sinners' (*v.* 30) is in the language of the average Pharisee of Gospel times a synonym for social outcasts.

Levi. There can be no doubt that the incident of Mat ix 9 sqq. is identical with this. The name Levi (here and Mk ii 14) is there replaced by 'Matthew' (=gift of the Lord), and Matthew, not Levi, appears in all three Gospels in the Apostolic list (vi 15). 'In Galilee,' says Edersheim (p. 514), 'it was common to have two names—one the strictly Jewish, the other the Galilean.' Mk ii 14 calls him 'son of Alphaeus,' which may make him brother of 'James the little.' See further, note on xxiv 10. On Matthew see Latham, *Pastor Pastorum*, pp. 214–217.

28. *he forsook all, and rose up and followed him.* To many readers the words will recall Carpaccio's picture in S. Giorgio degli Schiavoni, Venice, and Ruskin's comments thereon.

29. *made him a great feast.* St Luke here supplies a link in the sequence which Matthew and Mark omit, though they describe the feast. Our Evangelist alone records our Lord's self-invited acceptance of the hospitality of another publican, Zacchaeus (xix 2–10; see also notes on vii 32 and xiv 1).

30. *murmured against his disciples.* Their moral cowardice made them averse to a direct attack on Christ, and they may have hoped to wean away some of the novices by an appeal to recognized propriety. It is Jesus Himself who answers them (cf. vi 3).

31. *They that are whole, &c.* All three Gospels record this saying, but only the Physician-Evangelist uses the technical word ὑγιαίνοντες. The answer disclaims any desire for popularity among the riff-raff. The company He keeps He keeps for no personal aim or taste, but because of the *need* of those with whom He consorts.

32. *to repentance.* In the true text these words occur in this Gospel alone, and may perhaps be reckoned among St Luke's ironical touches (cf., e. g., xiii 32, 33). The Scribes and Pharisees 'trusted in themselves that they were righteous' (xviii 9), and were therefore immune from—the mercy of God in Christ! The Parable of the Pharisee and Publican forms a remarkable commentary on this passage.

33–39. The Dispute on Fasting.

33 And they said unto him, The disciples of John fast often, and make supplications; likewise also the *disciples* of the Pharisees; but thine eat and drink. 34 And Jesus said unto them, Can ye make the sons of the bride-chamber fast, while the bridegroom is with them? 35 But the days will come; and when the bridegroom shall be taken away from them, then will they fast in those days. 36 And he spake also a parable unto them; No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old. 37 And no man putteth new wine into old [1]wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish. 38 But new wine must be put into fresh wine-skins. 39 And no man having drunk old *wine* desireth new: for he saith, The old is [2]good.

[1] That is, *skins used as bottles.* [2] Many ancient authorities read *better.*

33. *they said unto him.* Who are the questioners? St Matthew makes them 'the disciples of John' (ix 14); St Mark is ambiguous, but might mean that disciples both of John and of the Pharisees combined to put the question (Mk ii 18); St Luke is also ambiguous, but appears to mean 'the Pharisees and their Scribes' of *v.* 30. On the whole the balance seems in favour of the Marcan record, which the first and third Evangelists will have interpreted in different ways.

fast often. The Pharisees prided themselves (xviii 12) on fasting

'twice in the week,' Tuesdays and Thursdays; the Early Church, to avoid those days and in commemoration of the Betrayal and Crucifixion, chose Wednesdays and Fridays. The only Fast enjoined by the Levitical Law is that of the Day of Atonement (Lev xxiii 29–32). This is the only reference we have to the Baptist's inculcation of fasting, though we might have inferred it from the austerity of his own life and from his penitential message.

make supplications. Only in St Luke. It prepares us for the statement in xi 1 that John had 'taught his disciples to pray.' (See note there.)

34. *the sons of the bride-chamber*: the friends of bride and bridegroom who are wedding-guests. The same O.T. metaphor had already been used by John to his disciples (cf. Jn iii 29). Jesus is, at this period of His Mission, the centre of joyous enthusiasm. Soon He will be transformed into the 'Man of Sorrows,' and finally will be 'taken away' by death.

35. *the days will come.* These days are, literally taken, the period from Good Friday to Easter morning: the nucleus of what afterwards became the Church's Lenten fast, and the days when, traditionally, believers fast from the sacramental Bread, or at any rate do not celebrate the Holy Eucharist. Notice the early *hint* of His death, and cf. the allusive references in Jn ii 19, iii 14.

then will they fast. They will, in O.T. phrase, 'afflict their souls' when their Lord is removed. It is sometimes said that our Lord nowhere directly enjoins fasting. But there is (*a*) His example in the Wilderness, iv 2; (*b*) His acceptance of the pious customs of His day, almsgiving, prayer, and fasting (Mat vi 1–18) in the Sermon on the Mount; and (*c*) the reference to fasting in the incident of the Lunatic Boy (Mk ix 29, Mat xvii 21), though absent from the best MSS may yet prove to be genuine, and excised very early by opponents of asceticism.

36. *a parable.* This is St Luke's first reference to our Lord's Parabolic Teachings. He and St Matthew have in common two examples beyond what they draw from St Mark, who has one (the 'seed growing secretly') peculiar to himself; St Matthew supplies ten parables of his own, and St Luke eighteen. The fourth Gospel has no parables strictly so-called; their places are taken by such allegories as The Light of the World, The Good Shepherd, The True Vine. The Parables of the Synoptic Gospels are analogical tales. They picture something natural and reasonable in nature or human nature, and argue therefrom to the reasonableness of teaching given about spiritual and heavenly things—frequently about the nature of the spiritual realm, 'The Kingdom of God' or 'of Heaven.' Very frequently they contain an *a fortiori* argument —if imperfect man would act thus, how shall not God, in His perfection, do still more? (For further classification of N.T. Parables, see the article on 'Parables' in any of the standard Bible Dictionaries.)

a piece from a new garment. St Luke's version of the argument is clear, and though different from that of Mk ii 21 (in which it is the new patch of stiff and heavy 'undressed cloth' that pulls and tears the old material) leads to the same conclusion. Christianity will not serve merely to patch up Judaism: it must eventually supersede it. There must be a 'fresh start'; Judaism as it stands is incompatible with the new life of 'The Kingdom.'

37. *new wine into old wine-skins*: where the dregs will start a ferment and burst the skins—or perhaps 'old' means worn-out skins which need to be discarded. Here is incompatibility again, between the 'New Covenant' and the Old, or possibly the wine-skin may represent the individual heart. For the pair of parables *vv.* 36, 37, cf. the Mustard Seed and the Leaven (xiii 18–20), the Treasure and the Pearl (Mat xiii 44–46). Our Lord loves to combine two illustrations of the same thought, to give completeness.

39. *And no man, &c.* This verse is peculiar to St Luke, and characteristic of him. Although it confuses rather than clinches the argument, he could not omit a saying that recognized, in a kindly spirit, the natural, wistful clinging to what has been, which is the foe of all progress in the world. If 'the best is the enemy of the good,' 'the good is also the enemy of the best.'

(e) VI 1–11 *Two Disputes about the Sabbath*

The Rabbinical Sabbath Law, as given in the Talmud, is a maze of petty restrictions sometimes of the absurdest kind. An idea of it may be obtained from Edersheim's Appendix VII (*L. and T.* ii 777–787). Against this, as typical of the errors of contemporary Judaism, our Lord wages war, even going out of His way to outrage Pharisaic scruples by Sabbath works of mercy, and so excite against Himself bitter, and in the end murderous, hostility. The campaign opens here, according to St Luke. Further developments may be traced in xiii 12, xiv 1, where see notes.

VI Now it came to pass on a [1]sabbath, that he was going through the cornfields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. 2 But certain of the Pharisees said, Why do ye that which it is not lawful to do on the sabbath day? 3 And Jesus answering them said, Have ye not read even this, what David did, when he was an hungred, he, and they that were with him; 4 how he entered into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat save for the priests alone? 5 And he said unto them, The Son of man is lord of the sabbath.

[1] Many ancient authorities insert *second-first.*

1–5. The Incident in the Cornfields.

1. *on a Sabbath*: A.V. has *on the second sabbath after the first*, and R.V. Marg. 'Many ancient authorities insert *second first*.' The word so rendered (*deuteroproto*) is found in the MSS B, L, and several other authorities of repute, but the MS authority for its omission is much greater. However, the proverbial difficulty of the word itself constitutes an argument for its retention. It is *a priori* more likely that a phrase so obscure—even to St Jerome and his contemporaries (Hieron. *Ep.* lii, cited by Plummer)—would be omitted if original than inserted later. Levertoff suggests that here (as in *Odyssey* xxiv 28), we must read πρωΐ for πρῶτα. The mistake would be easy in second-century papyri.

2. *that which . . . is not lawful*: because in the meticulous rules of contemporary Rabbinism such action, innocent in itself, was interpreted as 'labour'—i. e. as equivalent to reaping and winnowing. See Edersheim, *L. and T.* ii 783.

3. *what David did.* According to the Midrash, the incident recorded in 1 Sam xxi 1–6 happened on a Sabbath. It is quite possible that this lesson from the 'Former Prophets' was read in the Synagogue at the *Haphtara* (prophetic lesson) on that Sabbath. 'You would not dare to criticize David's action, which broke the very letter of the Law, from the like motive of hunger.'

5. *The Son of man is lord of the sabbath.* Edersheim quotes a Rabbinical saying, representing, no doubt, the liberal thought of the times: 'The Sabbath is handed over to you; not, ye are handed over to the Sabbath' (*Life and Times*, ii, p. 58), which reminds one of the phrase added here by St Mark (ii 27), 'The sabbath was made for man, not man for the sabbath.'

lord of the sabbath: as representative of man and of his freedom. Here the 'Western Text' D—according to F. Blass, Luke's later (Roman) edition of the Gospel (see Introd., p. xlii)—has a very interesting insertion, 5b. *On the same day he saw a man working on the Sabbath, and said unto him: Man, if thou knowest what thou art doing, blessed art thou; but if thou knowest it not, thou art cursed and a transgressor of the law* (Blass, *Philol. Gosp.*, pp. 153 sqq.). The connexion with *v.* 6 is altered in this version. It goes on—'And entering again on the Sabbath into the Synagogue wherein was a man, &c.'

6–11. The Man with a Withered Hand. This is the second occasion on which St Luke records Sabbath-day works of mercy wrought by our Lord (cf. iv 31 and 38); and it is at this point, after the incident in the cornfields, that he makes the criticism and opposition of the Pharisees to show itself. (With this agree Mat xii 14 and Mk iii 6.) W. J. Richmond, *Gospel of the Rejection*, p. 23, urges that the sudden outburst involves previous struggle with the Jews such as St John records. It bursts out again when He heals the Infirm Woman (xiii 14) and the Dropsical Man (xiv 1); and our Lord meets it in each case with a comparison of humane treatment of the 'ox and ass.'

6 And it came to pass on another sabbath, that he entered into the synagogue and taught: and there was a man there, and his right hand was withered. 7 And the scribes and the Pharisees watched him, whether he would heal on the sabbath; that they might find how to accuse him. 8 But he knew their thoughts; and he said to the man that had his hand withered, Rise up, and stand forth in the midst. And he arose and stood forth. 9 And Jesus said unto them, I ask you, Is it lawful on the sabbath to do good, or to do harm? to save a life, or to destroy it? 10 And he looked round about on them all, and said unto him, Stretch forth thy hand. And he did *so*: and his hand was restored. 11 But they were filled with [1]madness; and communed one with another what they might do to Jesus.

[1] Or, *foolishness*

6. *his right hand*: St Mark says simply 'a withered hand' (iii 1); St Luke adds *right*. 'The medical mind demands such specification' (Ramsay, *Luke the Physician*, p. 58).

7. *watched him*: as, later, when he healed the dropsical man at a Sabbath-feast (xiv 1). This comes from the Marcan record (Mk iii 2), but St Mark further records here a conspiracy of Pharisees and Herodians against Jesus (iii 6); which may corroborate the hint of association between the Pharisees and Herod in Lk xiii 32; cf. *v.* 11.

9. *to do good*—as I am trying to do—*or to do harm*—as you are; *to save a life*—as I am doing—*or to destroy it*—as is in your hearts to do (cf. *v.* 11).

11. *communed with one another*. St Mark here (*not* St Matthew) adds with the Herodians. Already (as Adeney notices *ad loc.*) the Pharisaic party had accumulated grievances against the Lord: (*a*) the claim to forgive sins (v 21 sqq.), (*b*) the consorting with 'publicans and sinners' (v 30), (*c*) the neglect of fasting (v 34), (*d*) these two cases of 'Sabbath-breaking.' As a result they are *filled with madness*. We have here a crisis in the relations between our Lord and the religious Leaders.

(f) 12–16 *Nomination of the Twelve*

On the Gospel narratives of the Ministry as a story of the training of the Twelve, see Latham, *Pastor Pastorum* (Deighton 1891). On the choosing of the Apostles, *ib.* 228–269, and on their individual characteristics, p. 244 sq.

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12 And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God. 13 And when it was day, he called his disciples: and he chose from them twelve, whom also he named apostles; 14 Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew, 15 and Matthew and Thomas, and James *the son* of Alphæus, and Simon which was called the Zealot, 16 and Judas *the* [1]*son* of James, and Judas Iscariot, which was the traitor;

[1] Or, brother. See Jude i.

12. *all night in prayer.* This night of devotion before the appointing of the Apostles is one of the most significant of St Luke's special mentions of prayer; cf. iii 21, xi 1, &c. It emphasizes the importance of the step about to be taken. So it became natural to Christ's followers to pray before choosing the Seven (Ac vi 6), and before sending Barnabas and Saul on their pioneer mission (Ac xiii 2, 3). St Matthew's only reference to prayer in this connexion (Mark has none) is the exhortation, 'Pray ye therefore the Lord of the harvest' (Mat ix 38), with which St Luke introduces the later appointment of the Seventy (x 2).

13. *twelve*: symbolic of the Twelve Tribes—the totality of God's People; cf. Rev xxi 12, 14.

apostles, i. e. Messengers—'men sent forth'—primarily for the immediate mission. Of the Twelve St Matthew only uses it at their appointment (x 2), St Mark only then and on their return from the mission (iii 14, vi 30). St Luke employs it at intervals—xvii 5, xxii 14, xxiv 10, and very frequently in the Acts. St John has it only once (xiii 16), and then not technically—his phrase is 'the disciples.'

The lists in the three Synoptists, as Dr J. A. Robinson points out (*Encyclopaedia Biblica*, s.v.), show three constant groups of four names each, the first name in each group being constant, while the order of the rest changes:

14–16. (1) *Mark*—Peter, James, John, Andrew.
Matthew—Peter, Andrew, James, John.
Luke—Peter, Andrew, James, John.
(2) *Mark*—Philip, Bartholomew, Matthew, Thomas.
Matthew—Philip, Bartholomew, Thomas, Matthew.
Luke—Philip, Bartholomew, Matthew, Thomas.
(3) *Mark*—James of Alphaeus, Thaddaeus, Simon the Cananean, Judas Iscariot.
Matthew—James of Alphaeus, Thaddaeus, Simon the Cananean, Judas Iscariot.
Luke—James of Alphaeus, Simon the Zealot, Judas of James, Judas Iscariot.

The only points which call for comment are (*a*) Luke's translation of 'Cananaean' into the more intelligible Zealot (Judas must have been one of the fanatical anti-Roman Nationalists), and (*b*) his substitution of 'Judas of James' for 'Thaddaeus.' The man doubtless had the two names, as had Levi the second name of Matthew (see note on v 27). Another instance is probably to be found in Bartholomew, who is almost certainly to be identified with the Nathanael who is brought to Christ by Philip in Jn i 45.

(g) **17–49** *The Sermon on the 'Level Place'*

The connexion and partial identity with the 'Sermon on the Mount' of Mat v—vii is obvious alike from the opening with 'Beatitudes' and the general tenor of each, but the differences are perplexing. As to the *locality*, each might be suited by the traditional green depression between the twin peaks of Mt. Kurun Hattin, W. of Capernaum. As to *time* St Matthew puts it before, St Luke immediately after, the nomination of the Twelve. The discrepancy in length (111 verses in Matthew, 29 in Luke) may be accounted for in two ways. (1) St Luke, writing for Gentiles, quite naturally omits the comparison of the Old and New Laws (Mat v 17 sqq. and parts of vi); it is possible that he had this before him, and deliberately left it out.[1] (2) St Matthew doubtless aggregates and groups sayings found in his source. Not a few of these are found scattered about the peculiar section (ix 50—xix 27) of the third Gospel. See, e. g., xi 9–13 (Mat vi 5–15, vii 12 sqq.), xii 22–31 (Mat vi 25–33), xiii 25, 26 (Mat vii 22): where the saying in Luke seems to follow naturally out of the context.[2] Though it is conceivable that the Master may have repeated these sayings, and St Luke have omitted them here because he was going to record them later. The real difficulty is with certain details, e. g. the Beatitudes, which in Luke are directed to simple material conditions, and in Matthew are spiritualized; Luke's omission of those addressed to the meek, the merciful, the pure in heart, the peacemakers—so characteristic that we must account them genuine sayings of our Lord; so obviously congenial to Luke's spirit that we cannot conceive his deliberately omitting them. Again, it is hard to account for St Matthew's omission of the four corresponding 'woes' (Lk vi 24–26) if the two Evangelists had the same source before them, though the earlier placing of the discourse in Matthew makes the omission of the 'woes' more apparent (*Pastor Pastorum*, pp. 256 sqq., Plummer *ad loc.*). Plummer gives six suggested hypotheses, and is inclined to agree with Sanday

[1] Mr Lummis (*How Luke was written*, Camb. Press 1915, p. 67), who thinks Luke had the *text* of Matthew before him, says, 'Almost all the passages in Matthew's sermon that Luke absolutely discards are those which are unfitted for a writing intended for Gentile readers.'

[2] There are at least two sayings in St Luke's 'Sermon' that occur in other contexts in St Matthew: Lk vi 39 = Mat xv 14, Lk vi 40 = Mat x 24.

and P. Ewald that Luke has an extra source recording a different sermon sufficiently like that worked up by St Matthew in chs v—vii for him to identify the two, and to fill up his outline from that passage in the source (Q, *Logia* ?) which they both used.

The Beatitudes themselves, as well as other pregnant sayings, would doubtless be repeated more than once by the Teacher, in various contexts and with various shades of meaning.

After the introduction (17–19) describing the occasion (cf. v 17), more or less paralleled by Mk iii 7–12, Mat iv 24 sq., the Sermon falls into three parts ; (α) Paradoxes of Discipleship ; The Beatitudes and Woes (20–26) ; (β) The New Commandment of Love (27–38) ; (γ) Enforcement of the teaching by brief parabolic sayings (34–49).

17 And he came down with them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases ; 18 and they that were troubled with unclean spirits were healed. 19 And all the multitude sought to touch him : for power came forth from him, and healed *them* all.

17. *on a level place* : not ' plain,' as A.V. It may or may not be identical with the ' Mountain ' of Mat v 1. See introductory note above.

a great number. Here, as in Mat v 1, it is the vast crowds (with whom He first deals) which necessitate His withdrawing to a less accessible spot to address the inner circle of His disciples (see below).

Judæa and Jerusalem . . . Tyre and Sidon : suggests the wide range north and south of Palestine, to which His fame had already spread. The first words harmonize with, though they do not necessitate, a previous Judaean Mission such as St John narrates (cf. note on iv 44).

(α) **20–23.** Beatitudes (cf. Mat. v 3–12). The Qualifications of Discipleship. St Luke gives these sayings in a simpler and more direct form, and has only four instead of eight, omitting the Meek, Merciful, Pure in Heart, Peacemakers. It is almost impossible to believe that our Evangelist had the full form before him, and deliberately extruded these—qualities so congenial to him. But if St Matthew has collected and grouped his Beatitudes he has done it in a most masterly way, producing a perfect portrait of the Saviour's life and character from the self-emptying of the Incarnation (Mat v 3) to the Crucifixion (Mat v 10, 11) as summarized in Phil ii 5–11.

20 And he lifted up his eyes on his disciples, and said,
Blessed *are* ye poor: for yours is the kingdom of God.
21 Blessed *are* ye that hunger now: for ye shall be filled.
Blessed *are* ye that weep now: for ye shall laugh. 22 Blessed
are ye, when men shall hate you, and when they shall separate
you *from their company*, and reproach you, and cast out your
name as evil, for the Son of man's sake. 23 Rejoice in that
day, and leap *for joy*: for behold, your reward is great in
heaven: for in the same manner did their fathers unto the
prophets.

20. *lifted up his eyes on his disciples.* One of St Luke's graphic touches. This discourse, like Matthew's 'Sermon on the Mount', was addressed not to the crowd but to disciples. On its bearing upon the training of the Apostles see Latham, *Pastor Pastorum*, pp. 252 sqq.

ye poor: (see last note) not poverty as such—though poverty itself may make people more ready to receive help—but 'Apostolic' poverty wins the blessing. St Matthew spiritualizes 'poor in spirit.' The two are ideally combined in 'Christ's little poor man' St Francis of Assisi, the type of those in whom the sense of utter dependence upon God issues in extreme simplification of the outward life.

The 'marriage' of St Francis with Poverty is classically described in Dante's enthusiastic lines, *Par.* xi 58 sqq.

With this blessing upon poverty may be compared xiv 33 with its stern call to renunciation, and xviii 24–30, the teaching that follows the incident of the 'Rich Ruler.' That *literal* renunciation of all possessions was not demanded of all may be inferred from the fact that our Lord accepted those wealthy ladies 'who ministered to him of their substance' (viii 2), and Zacchaeus, who gave but 'half of his goods to the poor' (xix 8).

There is a saying in *Pirké Aboth* cited from Rabbi Jonathan: 'Whosoever fulfils the law (when) in poverty, will in the end fulfil it in wealth; and whosoever neglects it in wealth (cf. below, *v.* 25) will in the end neglect it in poverty' (Oesterley, *Sayings*, IV ii, p. 2).

21. *ye that hunger*: St Matthew spiritualizes—'hunger and thirst after righteousness.'

that weep now: so St Matthew, 'that mourn.'

shall laugh. It is remarkable that this word (γελάω) occurs in the N.T. only here and in *v.* 25. Is it a token of that sunny and genial temperament which has encouraged some to speak of 'St Luke the Humorist'? See note on xi 5–8. As here, so in *v.* 23, St Luke's expression is more intense than St Matthew's.

22. *separate you*: this reference to Jewish excommunication is peculiar to St Luke; in Jn xvi 2 it is described as 'banishing

a man from the synagogue' (ἀποσυνάγωγον ποιεῖν); cf. Jn ix 22, xii 42. On the Synagogue's jurisdiction see Edersheim, *L. and T.* i 438 sqq.

for the Son of man's sake. Here again is emphasized the *differentia* which makes the afflicted blessed—not *mere* poverty, destitution, sorrow, unpopularity, but these in Christ's followers and for Christ's sake.

23. *leap for joy.* A remarkable expression characteristic of the joyous Gospel (cf. note on *v.* 21 and Introduction, 'Characteristics,' p. xxxix). St Luke had employed the same word in i 44 at the salutation of Elisabeth by the Blessed Virgin.

24–26. THE CORRESPONDING WOES. These have no place in St Matthew, and St Luke may have drawn them from a source other than Q; Sir John Hawkins, however (*Oxf. Stud.*, p. 134), suggests that Matthew may have omitted them as liable to be misunderstood by the readers he had in view; though Matthew certainly in his chapter xxiii witnesses to equal severity in our Lord. In any case they are, in a manner, implied by the Beatitudes, which deliberately reject the path of worldly ease, material wealth, earthly ambition and success as not being avenues to blessedness.

24 But woe unto you that are rich! for ye have received your consolation. 25 Woe unto you, ye that are full now! for ye shall hunger. Woe *unto you*, ye that laugh now! for ye shall mourn and weep. 26 Woe *unto you*, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.

24. *woe unto you that are rich!* 'This is lamentation, not merely denunciation' (Adeney, *ad loc.*). St Luke, like his Lord (xviii 18 sqq.), has a sympathetic interest in the rich as well as in the poor (cf. viii 2, xix 2). The 'Rich Fool' (xii 16 sqq.) gives a vivid picture of this 'Woe.'

ye have received (ἀπέχετε): have received to the full (the technical expression in the κοινή for 'signing a receipt' (Moulton and Milligan, s.v.)—there is no further reserve of consolation stored up for you. The same word describes in Mat vi 2, 5, 16 the case of those who do their religious exercises to be seen of men—as though a man should give his money to 'charity' with apparent generosity, but really with a view to a baronetcy.

26. *shall speak well of you!* This warning of the danger of general popularity (which blinds the eyes to spiritual values and divine ideals) is peculiar to the third Gospel. In Jn v 44 our Lord expresses this truth concretely when He exclaims, of the self-centred 'mutual admiration society' of the Pharisees, 'How can ye believe, which receive glory one of another, and the glory that cometh from the only God ye seek not!' The converse is given in Jn xv 19, xvii 14, where faithfulness to Christ calls down the hatred of the world.

to the false prophets: cf. Jer v 31, 'The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so.'

(β) **27–38.** The New Commandment of Love; contrasted with the prevailing spirit of selfishness. This corresponds in general to St Matthew's contrast of the Law and the Gospel; 'It was said to them of old time . . . but I say unto you'; and in particular to Mat v 43, 44. St Luke expands, and has a different arrangement of the thoughts that follow.

27 But I say unto you which hear, Love your enemies, do good to them that hate you, 28 bless them that curse you, pray for them that despitefully use you. 29 To him that smiteth thee on the *one* cheek offer also the other; and from him that taketh away thy cloke withhold not thy coat also. 30 Give to every one that asketh thee; and of him that taketh away thy goods ask them not again. 31 And as ye would that men should do to you, do ye also to them likewise.

27. *I say unto you which hear*, i. e. to all who are listening, the 'multitude' as well as the disciples (Latham, *Pastor Pastorum*, p. 257).

do good . . . bless. This is peculiar to St Luke, and characteristic of him.

29 sqq. Here the generous instinct and the attitude of non-resistance to evil are interwoven. The former (30a, 31 sqq., 35) needs no apology, though 'indiscriminate charity' (under present social conditions) supplies its own condemnation in the demoralization of the recipients; and the gift that involves more thought, inquiry, and self-restraint is a higher gift. The principle of non-resistance (29, 30b) is easily misapplied; and, if practised literally by all the more conscientious, might swiftly reduce society to a state of anarchy and violence, the prey of the predatory. Dr Plummer (*ad loc.*) is doubtless right in interpreting these paradoxes as rather *illustrations of principles* than actual *precepts*. Cf. Latham, *Pastor Pastorum*, p. 211. The interweaving of generosity and non-resistance teaches that Love and Longsuffering (a specialized form of love in contact with evil) are to be the principle of Christian conduct. 'Love has no limits but those that love itself imposes.' Private retaliation, resentment of individual loss, are no justification for such forceful resistance as the well-being of society may demand of its loyal members.

The question remains, however, as to the limits in practice of application of this principle of non-resistance, and a variety of opinions is inevitable, as was demonstrated in the phenomenon of 'Conscientious Objection' in the Great War. It may be that

general lack of faith reduces the victorious energy of this principle of non-resistance to its present narrow dimensions. The experience, e. g., of early Quaker communities in dealing with the Red Indians (the only peaceful relations with white colonists being those with the professional non-resisters) points to the superiority of faith and charity over armed force in cases where they can be whole-heartedly applied.

29. *smiteth*: a strong phrase—a pugilist's blow on the jaw.

offer also: clearly a paradoxical statement, intended to arrest the hearers' attention, and 'redress the balance' of human self-assertiveness. Its obvious hyperbole throws light on the interpretation of the entire context. Yet the extreme non-resister would argue from it a command to offer the cheek of his parents, his wife and children, and his fellow citizens in general.

31. *And as ye would, &c.* The 'Golden Rule,' paralleled negatively by Hillel's saying, 'What thou thyself hatest, do to no man.' Montefiore has an interesting comment, from the Jewish point of view, in *The Beginnings of Christianity*, p. 79: 'That Hillel's form of the Golden Rule is negative I do not think so important as Christian writers . . . always make out. That same Hillel said "Love mankind and bring them in to the Law." . . . Nevertheless . . . I should be far from attempting to deny the original elements of the Gospel teaching. The summons . . . to go forth and to seek out and redeem the sinner and the fallen, the passion to heal and bring back to God the wretched and the outcast—all this I do not find in Rabbinism; *that* form of love seems lacking.'

32–35. On disinterested Giving. This lesson is enforced in the teaching on hospitality, xiv 12–14.

32 And if ye love them that love you, what thank have ye? for even sinners love those that love them. 33 And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. 34 And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. 35 But love your enemies, and do *them* good, and lend, [1]never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil.

[1] Some ancient authorities read *despairing of no man.*

35. *never despairing* (μηδὲν ἀπελπίζοντες): so R.V. (margin, *despairing of no man*). The A.V. had 'hoping for nothing again,' implying a condemnation of interest on loans. This verb may be taken as one of St Luke's medical words. Hobart (p. 118) shows that Galen frequently uses it of a medically 'desperate case.'

St Paul has a striking parallel in 1 Cor xiii 7, where he says that Love 'believeth all things, hopeth (ἐλπίζει) all things.' So the true interpretation of this verse suggests a patient and persevering help of *apparently* hopeless cases.

36 Be ye merciful, even as your Father is merciful. 37 And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: 38 give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

36. *even as your Father is merciful.* Matthew has 'perfect' (τέλειος, v 48). Moffatt (*I.L.N.T.*, p. 281) finds here an echo of St Paul's beautiful words in 2 Cor i 3 sq. about comforting others with 'the comfort wherewith we ourselves are comforted of God.'

37. Teaching against censoriousness—a peculiarly poisonous form of uncharity—given more fully in Mat vii 1–5, where it leads up to the 'mote and the beam' of *v.* 41.

38. A similar thought appears in 2 Cor ix 6–8.

your bosom: cf. Ps lxxix 12. The Eastern pocket was, and is, formed by drawing up a fold of the garment above the girdle. Thus Prov vi 27 pictures a man putting a hot ember into his bosom-pocket and setting his clothes on fire.

(γ) **39–49.** Parabolic enforcement of the foregoing Lessons, with a special reference to *sincerity*. A number of short parabolic utterances: The Blind Guide, The Disciple and the Master, The Mote and the Beam, The Treasure of the Heart, The Two Foundations. In this section our Lord seems especially to have in mind the thought of His disciples as *Teachers*.

39 And he spake also a parable unto them, Can the blind guide the blind? shall they not both fall into a pit? 40 The disciple is not above his [1]master: but every one when he is perfected shall be as his [1]master. 41 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 42 Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye. 43 For there is

[1] Or, *teacher*

no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit. 44 For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. 45 The good man out of the good treasure of his heart bringeth forth that which is good; and the evil *man* out of the evil *treasure* bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

39. *Can the blind guide the blind?* St Matthew has not this in the Sermon on the Mount, but reproduces it in an altered form in Mat xv 14, where our Lord says to the disciples, of the Pharisees, 'Let them alone: they are blind guides. And if the blind, &c.' Sir John Hawkins numbers it among the passages 'ascribable to Q with a considerable amount of probability' (*Oxf. Stud.*, p. 117). There are two other cases in St Luke's Sermon where Matthew has his parallel in another context, *v.* 41 = Mat x 24, and *v.* 45 = Mat xii 35, 34b. In these instances Canon Streeter (*op. cit.*, pp. 157, 164) judges that Luke's context is the original one (cf. also W. C. Allen, *op. cit.*, p. 268).

But what more natural than that, if our Lord had originally uttered this saying here, He should pointedly refer to it later, in Matthew's context? 'They are just an instance of what I said to you last year.' What more apt illustration than the Pharisees?

40. *the disciple is not above his master*: his Rabbi or Teacher (διδάσκαλος): i. e. *your* disciples will not be able to reach a higher level than you set them. St Matthew (x 34) gives this in the charge to the Twelve, and with a slightly different application. There the double comparison is introduced—Disciple and Teacher, Slave and Master. (See note on preceding verse.)

when he is perfected: the 'finished pupil,' perfectly equipped (κατηρτισμένος).

41. *beam.* Here again is an obvious hyperbole, throwing light on the interpretation of the whole passage. The beam referred to is the *main beam of a roof*! 'Let criticism centre first on self' is the teaching. Similarly the modern Montessori teaching, with its doctrine of self-education, claims that *competition* should be mainly centred on self. Aim at outstripping your past and your present self.

42. *hypocrite*: classically, the word was applied to a professional actor. In Biblical Greek—and hence in modern English—it denotes one who 'plays a false part in life'—pretending to motives better than his actual ones. Such a one may of course be, in different degrees, self-deceived.

43. *For there is no good tree, &c.* . . . In slightly different form Mat vii 16–20. The connexion here is not easy. What are the 'fruits'? Conduct, as the expression of character? ('you must

see straight—be sound morally—before you can help'); or are the fruits the *converts* of the good disciple, the 'fruits of his discipleship' ('an inferior Christian cannot by his action on others produce superior ones')? Cf. Latham, *Pastor Pastorum*, p. 259.

44. *each tree*, i. e. each *kind of tree*. The verse is not simply a repetition of 43, but contains a new thought. (P. L.)

45. The substance of this verse (see note on *v.* 39) appears in Matthew in a later context, and one of controversy with the Pharisees. Some have thought that St Luke, with his habitual avoidance of Pharisaic controversy (see Hawkins, *Oxf. Stud.*, p. 70) has deliberately 'transplanted' these sayings. But it may well be that Christ repeated them.

the abundance of the heart. A man's outward expressions will mirror the *preponderance* of good or evil in him. St Matthew (xii 35, 34b) transposes the order of the clauses in this verse.

46–49: Sanction to foregoing Teaching. The substance of *vv.* 47–49 occurs in an exactly parallel place in St Matthew, at the conclusion of his 'Sermon on the Mount' (vii 24–27).

46 And why call ye me, Lord, Lord, and do not the things which I say? 47 Every one that cometh unto me, and heareth my words, and doeth them, I will shew you to whom he is like: 48 he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: [1]because it had been well builded. 49 But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great.

[1] Many ancient authorities read *for it had been founded upon the rock*: as in Mat vii 25.

46. *why call ye me, Lord, Lord* . . . The parallel in Matthew is vii 21, 22, 'Not every one that saith unto me, Lord, Lord . . .' Compare also Lk xiii 25, 'Lord, open to us,' and St Matthew's 'Ten Virgins' (xxv 11, 12), 'Lord, Lord, open to us.'

47 sqq. There is an interesting variation in the form of this Parable of the Wise and Foolish Builders. In Matthew the main point is the selection of sites—rock or sand—here it is a question of foundations. But the teaching is the same; ultimately character must be founded on Christ, on loyalty to His teaching. For the individual as for the Church, 'other foundation can no man lay' (1 Cor iii 11).

VII 1—VIII 56 Third Period of Galilean Ministry: from the Great Sermon to the Mission of the Twelve

This section contains two passages of purely Lucan matter (vii 11–17 and vii 36—viii 3), inserted into matter partly non-Marcan [1] but common to Matthew (vii 1–10, 18–25) and partly common to all three. In this latter portion (viii 16–56) Luke, while not preserving the Marcan order exactly, is much nearer to it than Matthew.

(a) 1–10 *The Centurion's Servant at Capernaum* (cf. Trench, *Mir.*, pp. 238, 245)

VII After he had ended all his sayings in the ears of the people, he entered into Capernaum.

2 And a certain centurion's [1]servant, who was [2]dear unto him, was sick and at the point of death. 3 And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his [1]servant. 4 And they, when they came to Jesus, besought him earnestly, saying, He is worthy that thou shouldest do this for him: 5 for he loveth our nation, and himself built us our synagogue. 6 And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not [3]worthy that thou shouldest come under my roof: 7 wherefore neither thought I myself worthy to come unto thee: but [4]say the word, and my [5]servant shall be healed. 8 For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my [1]servant, Do this, and he doeth it. 9 And when Jesus heard these things, he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, I have not found so great faith, no, not in Israel. 10 And they that were sent, returning to the house, found the [1]servant whole.

[1] Gr. *bondservant.* [2] Or, *precious to him* Or, *honourable with him* [3] Gr. *sufficient.* [4] Gr. *say with a word.* [5] Or, *boy*

1. A connecting link between the Sermon and the incident following; the chapters might well have been divided *after* this

[1] The interpolation into Marcan framework = vii 11—viii 15.

verse (see R.V.). St Matthew places here the healing of the Leper, which St Luke, following the Marcan order, narrated much earlier (v 12–16).

2. *centurion's servant.* The slave of a non-commissioned officer probably in the army of Herod Antipas, which would be modelled on the Roman. He is evidently a Gentile (*v.* 5). From the reference to this centurion, the one at the Crucifixion (xxiii 47), and the frequent references in Acts, we gain a uniformly favourable impression of these officers. Polybius (vi 249) states that the best men in the army were promoted to this rank. (Plummer on xxiii 47.)

who was dear unto him. A slave (δοῦλος) to whom the man in his pleading (*v.* 7) applies the tenderer name παῖς ('my boy'). There is at first sight a temptation to identify this miracle with that of the Nobleman's Son, Jn iv 47–54. It would then be a tacit correction of the tradition by the fourth Evangelist. But though the scene is the same, and the miracle of a 'cure at a distance,' there are not a few distinctive features in each. Here it is not a 'Son' but one cherished as a son—a trait which reminds us of Naaman's relation to his slaves in the Old Testament (2 Kgs v).

3. Principal citizens of Capernaum, and clearly Jews (*v.* 5). In Jn iv the man comes himself, as also in Mat viii 5. Here he is too modest (*v.* 7) to appear in person. Luke's account is probably more accurate than Matthew's (cf. Trench, *Mir.*, p. 238).

5. *built us our synagogue.* The ruins of a sumptuous building at *Tell-Hûm* used to be conjecturally identified with those of the Synagogue in question. For the identification of Capernaum see note on iv 31.

6. *trouble not thyself*: in Jn iv, the cure at a distance takes place because the news comes that the child is dead while Jesus is on the way. Here the Centurion himself takes the initiative, while the boy is still alive.

7. *say the word.* Scores of Jews had pressed to touch Him for healing; here is the cause of the 'marvelling' of *v.* 9 (a remarkable testimony to our Lord's real humanity); a Gentile, arguing from the visible results of his own military authority, is first to believe and be sure that here was spiritual authority that could heal at a distance.

(b) 11–17 *The Widow's Son at Nain* (cf. Trench, *Mir.*, pp. 256–612)

Peculiar to St Luke. The consolation of the *Widow* is characteristic of this 'Gospel of Womanhood.' Our Gospel records two out of the three recorded raisings of the dead, this and Jairus's daughter (viii 41 sqq.); the third is the raising of Lazarus, only in Jn xi. This forms the link between the other two; thus (*a*) Jairus's daughter, 12 years old, raised from her death-bed; (*b*) Widow's son, a young man, raised from bier on way to burial; (*c*) Lazarus, middle-aged, raised from tomb four days after death. Other raisings are alluded to (e. g. *v.* 22) but not specified.

11 And it came to pass [1]soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great multitude. 12 Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her. 13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not. 14 And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I say unto thee, Arise. 15 And he that was dead sat up, and began to speak. And he gave him to his mother. 16 And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us: and, God hath visited his people. 17 And this report went forth concerning him in the whole of Judæa, and all the region round about.

[1] Many ancient authorities read *on the next day.*

11. *Nain*: about a day's journey from Capernaum, and eight miles S. of Nazareth. Adeney (*ad loc.*) points out that it is within half an hour of Shunem, the scene of Elisha's miracle (2 Kgs iv 36).

13. *the Lord* (ὁ κύριος). This title is only applied to Christ *before the Resurrection* by St Luke (cf. x 1, xi 39, xii 42, xiii 15, xvii 5 sq., xxii 61) and St John (iv 1, vi 23, xi 2). Some regard it as evidence of a late date, but it need not necessarily be so.

15. *sat up* on the open bier or 'stretcher' *and began to speak.* An immediate cure. Details interesting to a physician. The word 'sat up' (ἀνεκάθισεν) is a medical word (Hobart, p. 11) used only twice in N.T. and by St Luke—here and in Ac ix 40.

16. *glorified God.* St Luke delights to record these moments of pious enthusiasm; cf. v 26 note, xiii 17.

17. *Judæa*: if not Judaea proper, at any rate including it (cf. iv 44). So John and his disciples in the south would hear of it.

(c) 18–35 *The Message of John and the subsequent Discourse*

Here we reach what has been regarded (Streeter, *Oxf. Stud.*, pp. 212 sqq.) as one of the three principal themes of 'Q': (*a*) Relation of Christ's Teaching to that of John the Baptist. The other two are: (*b*) its relation to the Pharisaic Teaching (on which Matthew lays much greater emphasis; but see v 17 sqq., xi 37 sqq., xii 1 sq., xiv 1 sqq., xvi 14, xviii 9), and (*c*) the question (partly met in the story of the Temptation—see note on iv 1–13, p. 53), why, if He were the Messiah, His guise was so far from that of 'power and glory.' St Matthew (cf. Hawkins, *op. cit.*, pp. 151, 152) has placed this incident later, after the Mission of the Twelve, perhaps so as to be able to give *previous*

examples of each of the items mentioned in the message sent back to John (Mat xi 4, 5); St Luke introduces that message (*v.* 21) in a way that renders such transposition unnecessary.

18–23. The Message of the Baptist.

18 And the disciples of John told him of all these things. 19 And John calling unto him [1]two of his disciples sent them to the Lord, saying, Art thou he that cometh, or look we for another? 20 And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another? 21 In that hour he cured many of diseases and [2]plagues and evil spirits; and on many that were blind he bestowed sight. 22 And he answered and said unto them, Go your way, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have [3]good tidings preached to them. 23 And blessed is he, whosoever shall find none occasion of stumbling in me.

[1] Gr. *certain two.* [2] Gr. *scourges.* [3] Or, *the gospel*

18. John was now in prison (Lk iii 20; Mat xi 2) in the Castle of Machaerus on the NE. shore of the Dead Sea, into which, says Josephus (*Ant.* XVIII v 2), Herod cast him for fear his influence should lead to an insurrection.

19. *Art thou he that cometh?* 'The Coming One,' announced as such by John himself (iii 16) is, of course, the Messiah. The title is taken up by the enthusiastic crowds on Palm Sunday, 'Blessed is the King that cometh in the name of the Lord' (cf. xiii 35).

20. *John the Baptist hath sent us unto thee.* What is the meaning and motive of the Baptist's question? It may have been, in part, to strengthen the faith of the disciples sent (Chrysostom, &c.); but the fact that our Lord directs His answer to John Himself (*v.* 22) suggests that there was a personal motive. Was his faith failing? Not fundamentally, else he would not have addressed the question to Jesus. There is a kind of analogy with the central word from the Cross, where the 'My God' virtually contradicts the bare literal signification of the 'forsaken.'

But he may, during long months of imprisonment, have felt a growing impatience that the 'Coming One' had not declared Himself more decisively in the terms of iii 16, 17, and realizing that this impatience bade fair to undermine his faith, have sent his embassy for assurance. Imprisonment (which has such strange psychological effects) may even have suggested that his own past, and his convinced message, and its climax in the scene of the

Baptism (iii 21, 22) were an illusion, a dream. We cannot interpret it as an utter failing of faith, and we need not predict a definite intention to 'force the Lord's hand,' such as some have seen behind Judas's betrayal (xxii 3–6).

21. *In that hour, &c.*: this touch is peculiar to St Luke (cf. Preliminary Note on this Section). It covers the message of *v.* 22 except for two items; (*a*) the raising of the dead, and (*b*) the preaching of the Gospel to the poor. These the Evangelist has already emphasized (vii 11 sqq., iv 18, 43). The significance of our Lord's action has a modern appeal, for He is teaching John's disciples by the 'Direct Method.'

bestowed. The word (ἐχαρίσατο) is characteristic of this 'Gospel of grace.' Its root is the same as that of the two words of Gabriel's salutation, Χαῖρε, κεχαριτωμένη (i 28), and recurs in the brief notice of Christ's gracious boyhood (ii 40), and the reference to the 'gracious words' of His preaching at Nazareth (iv 22). Here this *magnificum verbum*, as Bengel calls it, speaks of a Royal largess.

22. *the poor have good tidings preached to them.* This is the climax of the list of evidences of Messiahship in both accounts (cf. Mat xi 5). So, as St Luke has reminded us (iv 18), is it the primary element in Deutero-Isaiah's great Messianic proclamation (Is lxi 1, 2). The Evangelist has also emphasized it from the first, in the atmosphere of the 'Gospel of the Infancy' (chs i and ii), and specifically in i 52, 53, ii 10 sqq. (cf. vi 20).

23. *blessed is he*: a pointed reference to John—implying something of failure, and auguring success in overcoming the insidious temptation to 'offence.' N.B. Our Lord could not say point-blank that He was the Messiah 'without letting loose all the divers erroneous imaginations which hovered round the name.' Latham, *Pastor Pastorum*, pp. 263, 264.

24–30. Discourse on John's Character and Status. Probably from Q. Matthew and Luke reproduce this discourse with merely verbal variations, except that Luke has not here Mat xi 12–15 (the bulk of it, differently arranged, is in Lk xvi 16, cf. i 17) and Matthew has not Lk vii 29, 30.

24 And when the messengers of John were departed, he began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? 25 But what went ye out to see? a man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. 26 But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet. 27 This is he of whom it is written,

Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.

28 I say unto you, Among them that are born of women there is none greater than John: yet he that is [1]but little in the kingdom of God is greater than he. 29 And all the people when they heard, and the publicans, justified God, [2]being baptized with the baptism of John. 30 But the Pharisees and the lawyers rejected for themselves the counsel of God, [3]being not baptized of him.

[1] Gr. *lesser.* [2] Or, *having been* [3] Or, *not having been*

24. *he began to say unto the multitudes concerning John.* The answering message, meant for John's ears, but overheard by the crowd, was liable to misinterpretation by them. Christ has a chivalrous desire to remove from their minds any unjust suspicion. John's embassy was also a challenge to make clear the true relations between Him and His forerunner. The authority of the Baptist was still a subject of discussion at the end of our Lord's Ministry (xx 3 sqq.).

a reed shaken with the wind? 'There were plenty of these to be seen on the banks of Jordan; but the object of your pilgrimage —the stern, strong figure of the ascetic preacher—was the very antithesis of this.' It recalls the thrill of those stirring days; and rebuts the implied misinterpretation of John's recent embassy. John is no weak vacillator.

25. *soft raiment.* Luke has not specified in ch iii the camel's hair and leathern girdle and ascetic diet described by Mat iii 4 and Mk i 6; but he had earlier emphasized that asceticism both in prediction (i 15) and in narrative (i 80). But Mk i 6 seems almost to underlie the phraseology of this passage.

gorgeously apparelled . . . live delicately: picturesque phraseology peculiar to St Luke. Matthew simply repeats the 'soft raiment.'

26. *Yea . . . and much more than a prophet.* St John *is* a prophet —the last of the Old Dispensation. As such he holds a unique position. But his office is twofold, to sum up the Old and herald the New; and this is something more.

27. *before thy face.* A thoroughly Hebraic expression, which recurs in Lk ix 52. It is remarkable and puzzling that both Matthew and Luke insert this clause, which is contained in no known version of Mal iii 1; less remarkable, however, if they are both quoting from Q. The explanation of Plummer (*ad loc.*) is probably correct. Q represents 'an independent Greek form' of a 'common-place of Messianic prophecy,' 'stereotyped . . . before the Evangelists made use of it.'

28. *he that is but little*: lit. 'lesser,' as R.V. marg.; i.e. either 'less than John,' or 'less than other members of the kingdom.' On the plane of history John holds a place second to none; but, regarded as outside the Kingdom of God, he will be inferior in

status and privilege to its humbler members. No judgement, of course, on the *ultimate* spiritual status of John will be here intended. Dante's instinct is doubtless right when he places that 'great John, who, ever holy, endured the desert and the martyrdom'—

> quel . . gran Giovanni
> che, sempre santo, il diserto e il martiro
> sofferse

among Christian souls, in the White Rose of Paradise (*Par.* xxxii 31); while, in deference to this passage perhaps, he gives him 'two preliminary years in the Inferno,' pending the Harrowing of Hell.

29–30. Surely (against Dr Plummer) a parenthesis of St Luke's? St Matthew has, however, four verses put into the mouth of Christ (Mat xi 12–15; cf. note on 24–30). If we accept the two verses as the Evangelist's, the 'And the Lord said' of A.V. at the opening of verse 31, though lacking in MS authority as part of the original text, will be an early and intelligent gloss, calling attention to the close of the parenthesis. Sir John Hawkins, who thinks these verses hardly likely to have been in Q (*Oxf. Stud.*, p. 118), following Meyer, regards them as parallel to Mat xxi 31b, 32. Meyer's contention (*ib.*, p. 302) was that Matthew's 'go before you into the Kingdom of God' and Luke's 'justified the counsel of God' were independent renderings of a single Aramaic original. St Matthew's reference is certainly a *substantial* parallel. Another obvious parallel lies in Lk xx 3–7, of which this is, in some sense, an anticipation.

31–35. The Perversity of the Present Generation. Complaint on the one hand of John's asceticism and on the other of the opposite trait in Jesus.

31 Whereunto then shall I liken the men of this generation. and to what are they like? 32 They are like unto children that sit in the marketplace, and call one to another; which say, We piped unto you, and ye did not dance; we wailed, and ye did not weep. 33 For John the Baptist is come eating no bread nor drinking wine; and ye say, He hath a [1]devil. 34 The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners! 35 And wisdom [2]is justified of all her children.

[1] Gr. *demon.* [2] Or, *was*

31. *Whereunto then shall I liken . . .?* A usual Rabbinical formula of the time.

32. *like unto children.* The 'double tradition' here testifies to that love of children which was a marked trait of our Lord (cf. ix 47, xviii 15 sqq.). He watches them at their games, and

draws lessons therefrom as He does from the wild flowers and the cornfields.

that sit in the marketplace. In the presence of the ascetic John, they are anxious to 'play at weddings' and pipe dance-music; when confronted with the joyous message of Christ, and His disregard of ascetic formalities (cf. v 33 sqq.), they are all for funerals and the attendant wailing. John will not feast—he is possessed—Jesus does not fast ceremonially, and is often 'dining out'—He has thrown in His lot with the social outcasts!

35. *justified of all her children*: St Matthew (xi 19b) has 'by her works.' The saying evidently concluded the episode in Q. The 'children of Wisdom' (Heb. for the 'Wise') will be the minority who have accepted both John and Jesus.

(d) 36–50 *The Pharisee and the Penitent Woman*

This section is one of the most characteristic of the third Gospel (cf. x 29–37) alike in form and substance. Its style and phraseology is so intensely Lucan that it is one of four passages set apart by Dr Stanton as obviously not drawn from a written source but 'told' in the Evangelist's 'own words' (*Gospels as Hist. Doc.* ii 229). It aptly illustrates the preceding verse; showing the grounds on which the two popular taunts were respectively based.

36 And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat. 37 And behold, a woman which was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought [1]an alabaster cruse of ointment, 38 and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and [2]kissed his feet, and anointed them with the ointment. 39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were [3]a prophet, would have perceived who and what manner of woman this is which toucheth him, that she is a sinner. 40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, [4]Master, say on.

[1] Or, *a flask* [2] Gr. *kissed much.*
[3] Some ancient authorities read *the prophet.* See Jn i 21, 25.
[4] Or, *Teacher*

36. *one of the Pharisees, &c.* St Luke's is the Gospel of Hospitality. He alone records invitations from Pharisees, and three of them: here and in xi 37 and xiv 1–6, which last introduces a whole

section on 'Earthly and Heavenly Feasts.' And it is in his Gospel again that we find the narrative (xix 5 sqq.) of our Lord's self-invitation to be the guest of Zacchaeus. 'The Son of man is come eating and drinking.'

37. *a woman . . . a sinner.* She has been falsely identified by tradition (*a*) with St Mary Magdalene (viii 2); but the 'sevenfold possession,' implying paroxysms of mania, would be incompatible with the life suggested here—that of a courtesan. Also St Luke would have no motive in concealing her name here, and mentioning it, without note of identification, on the next page. (*b*) This composite Magdalen-Courtesan has been identified with Mary sister of Martha and Lazarus whom St John (xii 3, 4) describes as performing a very similar ministration at a feast which Mt xxvi 6 and Mk xiv 3 characterize as held in 'the house of Simon the Leper.' The second identification would seem inconceivable in the light of St Luke's own portraiture of Mary of Bethany (x 38 sqq.; cf. Jn xi). The two Simons may well be different—the name, like Mary, was so common—and the second act of ministration may have been suggested by the first. In any case we may be sure that for *history* this unnamed sinner, and Mary Magdalene, and Mary of Bethany are three separate persons; though for *Art* they will probably remain one! The Magdalen has, from the days of Taddeo Gaddi, the alabaster box as her inalienable symbol; and is constantly depicted therewith in the four scenes (1) at this Feast in the Pharisee's house, (2) weeping at the foot of the Cross, (3) watching at the sepulchre, (4) meeting the Lord on Easter morning.

Of this particular scene there are notable representations at two ends of the artistic scale—from the simplicity of Taddeo Gaddi's in the Rinuccini Chapel at Florence to the rich complexity and vastness of Veronese's representation in the Royal Gallery at Turin, and so to the over-dramatic treatment of Rubens. (See Jameson, *Sacred and Legendary Art*: 'St Mary Magdalen,' third edn., Houghton & Mifflin, Boston and New York, 1857, vol. i, pp. 384 sqq.)

Here is the 'friend of publicans and sinners' irresistibly attracting a social waif through the open door into the guest-chamber of a Pharisee's house.

the city: probably Capernaum.

an alabaster cruse of ointment: such as women habitually carried with them, hung by a cord round the neck.

38. *and standing behind, &c.* He sits or reclines with his bare feet behind Him and she comes furtively behind, irresistibly drawn to do Him honour by anointing those feet. When the moment arrives, overcome by emotion, she anoints them with tears instead, and before she can fulfil her original intention must needs face open disgrace by letting down her hair and wiping them therewith. Once more, before the anointing she impulsively and passionately kisses His feet (*κατεφίλει*); the word used only in the Gospels

of the Prodigal's father (xv 20) and of the demonstrative kiss of Judas in Matthew and Mark.

39. The Pharisee—who had doubtless shared the general astonishment ('Behold!' *v.* 37) is now shocked to find his guest submitting to these defiling caresses.

if he were a prophet: it was, then, as a possible prophet that Simon invited Him—not with malignant intent. So, in verse 47 He alludes to His host not as an enemy, but as one who 'loveth little.'

The Vatican MS (B) has '*the* Prophet' of Deut xviii 15, title refused by the Baptist (Jn i 21) when questioned by the Jewish envoys, and applied to our Lord (Jn vii 40) by the crowd at the Feast of Tabernacles.

toucheth him: better, 'clings to him.'

40. *Jesus answering said*: Simon inwardly accused Him of inability to read the woman's character; He replies by showing that He can read Simon's own thoughts (cf. v 22).

Master. The Pharisee, though shocked, and perhaps a little contemptuous (cf. 'This man,' *v.* 39), is still polite, and addresses his guest as 'Rabbi.'

41–42. The Parable of the Two Debtors. The regular parabolic teaching begins at ch viii 4, and St Luke's contribution to this is concentrated mainly in chs x 30—xviii 14. (See note on viii 4.) The value of the penny *denarius* (a silver coin worth about a modern *franc* or *lira*, but with greater normal purchasing power) is irrelevant—the point is that the one forgiven debt was ten times as great as the other, and realized as such, and that the grateful love given was proportionate. (Cf. Trench, *Notes on the Parables of our Lord*, Kegan Paul, popular edn., 1886, p. 297.)

he forgave—here we have again the *magnificum verbum* of *v.* 21 (see note there); the obvious spiritual analogue—the free grace of forgiveness to penitent, impotent sinners—fully justifies the royal word.

41 A certain lender had two debtors: the one owed five hundred [1]pence, and the other fifty. 42 When they had not *wherewith* to pay, he forgave them both. Which of them therefore will love him most? 43 Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged. 44 And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. 45 Thou gavest me no kiss: but she,

[1] See marginal note on Mat xviii 28.

since the time I came in, hath not ceased to [1]kiss my feet. 46 My head with oil thou didst not anoint: but she hath anointed my feet with ointment. 47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little. 48 And he said unto her, Thy sins are forgiven. 49 And they that sat at meat with him began to say [2]within themselves, Who is this that even forgiveth sins? 50 And he said unto the woman, Thy faith hath saved thee; go in peace.

[1] Gr. *kiss much.* [2] Or, *among*

43. *I suppose.* Simon is not really interested, but politeness demands an answer, even if it be a somewhat supercilious one. In a moment his interest will be aroused to the utmost.

44. *turning to the woman*: at once to welcome her mute appeal and to honour her in presence of the guests. Here the scene, already dramatic almost beyond expression, reaches its climax.

I entered into thine house, thou gavest me no water. The apparently unobservant and unconventional Guest now assumes the offensive, and convicts His host of threefold neglect in hospitality.

Water for the feet, a kiss of welcome, and the customary anointing with olive oil—all these commonest usages of the oriental host Simon had omitted. The woman—a stranger, with no social responsibilities—had in her love fulfilled and more than fulfilled them all.

47, 48. First to Simon, as a declaration of fact, then to the penitent as an act of plenary absolution, He pronounces her sins forgiven.

for she loved much: she proved her great love by these acts; that she was a great sinner is admitted; but the love is a *token* of the forgiveness of her sins. The woman's *faith* (*v.* 50) in the 'Friend of sinners' had drawn her to His feet, and there at once penitence and love had been consummated, and pardon won. His gracious words, 'Thy sins have been forgiven,' are only the definite pronouncement of that which had happened to her as soon as penitence flooded her heart—and His feet—or ever He turned His face. This seems to be the most satisfactory explanation of an admittedly difficult passage. Giovanni Papini (*Storia di Cristo*, pp. 327–340—esp. 338) takes it that she had been definitely forgiven earlier, and now came in to thank Him.

49. *began to say within themselves*: as some of them had done before, at the healing of the paralytic, v 21.

50. *he said unto the woman*: as if to confirm His declaration, in opposition to the unspoken criticism of His fellow guests.

(e) VIII 1–3 *The Ministering Women*

This is one of the four passages singled out by Dr Stanton as so full of Lucan characteristics that we cannot conceive it as derived from a written source. See note on x 29 (*Gosp. as Hist. Doc.* ii 229). It is of special interest both for the names which it records and for the light it throws on the financing of our Lord's Mission. On St Luke as the Evangelist of Womanhood, see A. T. Robertson, *op. cit.*, pp. 237–238, and Introd., p. xli.

VIII And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the [1]good tidings of the kingdom of God, and with him the twelve, 2 and certain women which had been healed of evil spirits and infirmities, Mary that was called Magdalene, from whom seven [2]devils had gone out, 3 and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto [3]them of their substance.

[1] Or, *gospel* [2] Gr. *demons.* [3] Many ancient authorities read *him.*

1. *soon afterwards.* This is one of St Luke's indefinite notes of time. He will not define where he has not the right to do so. See Introd., p. xxxvi and note on ix 51, p. 141.

through cities and villages: cf. iv 44. The region is not named, but presumably it is Galilean, and may be identical with the Mission of Mk vi 6, which, though in the Marcan narrative it follows the Raising of Jairus's daughter, precedes the Mission of the Twelve. These extended preaching tours must have added enormously to the labour of the Ministry; perhaps they would have been impracticable without the ministrations of *v.* 3.

2. *Mary that was called Magdalene, from whom seven devils had gone out.* Her home was some place called *Magdala* (Heb. 'Migdol' = watch-tower, of which there were many). It is now generally identified with the hamlet of *Mejdel* on the W. side of the Lake, exactly opposite the 'country of the Gergesenes' (or 'Gerasenes,' see on *v.* 26). Her extraordinarily violent demoniacal possession—itself 'almost incompatible,' as Plummer points out, 'with the miserable trade of prostitution,' is referred to again in [Mk] xvi 9. It has been 'mystically' interpreted of the Seven Deadly Sins. In fact, it was doubtless rather pathological than moral; a terrible malady of brain and nerve. The only possible ground for the popular view is found if we regard her miserable plight as the outcome of a previous life of unchastity. The identification of Mary with the sinner of ch vii, on which the traditional conception is based, is itself most unlikely (see note on vii 37), though the 'sinner' may well be among the 'many others' of *v.* 3. The identification has, however, been stereotyped by the devotional

books, and by the long line of Christian painters, who in their luscious portraiture of the 'converted courtesan' are mostly at their worst.

3. *Joanna the wife of Chuza.* Blass (*Philol. Gosp.*, pp. 152 sqq.), on the authority of a seventh-century [MS of the] Old Latin Version ('l') which reads *Cydiae*, suggests that Chuza must, like St Paul, have been known by two names, one for Jews and one for Gentiles. Godet conjectures that he is the βασιλικός or 'courtier' of Jn iv 46–53, who 'himself believed and his whole house.'

In any case here is an obvious point of access for St Luke to the Herodian court, which, with the mention of Herod's foster-brother Manaen ('Menahem') in Ac xiii 1, explains this Evangelist's more frequent mention of Herod's thoughts and doings: e. g. xiii 31, xxiii 8–12. For Joanna's presence at the Tomb, see xxiv 10.

Susanna: only mentioned here.

many others: among whom may have been, perhaps, the penitent of ch vii, and almost certainly Mary the mother of James and of Joses, and Salome, whom St Mark specifies (xv 40) as among those 'who, when he was in Galilee, followed him, and ministered unto him.'

ministered unto them of their substance. The importance of this notice is twofold: (*a*) it reveals to us how Christ and His disciples, many of whom had, temporarily at least, thrown up their means of livelihood, were supported in their wanderings (from the first, iv 3, Jesus had decided not to work miracles for His own support); and (*b*) it makes it clear that our Lord did not demand complete renunciation of worldly wealth on the part of all His followers (cf. Zacchaeus, xix 8). Adeney, who points out that 'it was common for Rabbis to be supported by wealthy ladies,' characteristically and aptly speaks of these as 'prototypes of the Countess of Huntingdon.'

(f) 4–18 *Teaching by Parables: The Sower; The Lamp*

This is a 'block' from Mk iv 1–25.

On our Lord's Parabolic Teaching, see Archbishop Trench, *Notes on the Parables*; Latham, *Pastor Pastorum*, ch x. Also Robertson, *Luke the Historian, &c.* (T. & T. Clark 1920), pp. 142–152.

4 And when a great multitude came together, and they of every city resorted unto him, he spake by a parable:

4. *resorted unto him*: fruits of His recent mission (viii 1). Matthew and Mark make it clear that the scene was the lake-side, and He was teaching from a boat.

5–8. Parable of the Sower. Trench, *op. cit.*, pp. 63–85.

Matthew (after his custom of grouping) follows this with a string of five parables (Mat xiii), Mark with the 'Lamp' (as here), his own 'Seed growing secretly,' and the 'Mustard seed.' The latter (both Matthew and Mark) and the 'Leaven' (Mat xiii 33) appear together later on in this Gospel (xiii 18–21). This is one of the three Parables recorded by all the Synoptists; and one of the two of which we have our Lord's own explanation; the other is the 'Tares,' which is not in St Luke.

5 The sower went forth to sow his seed: and as he sowed, some fell by the way side; and it was trodden under foot, and the birds of the heaven devoured it. 6 And other fell on the rock; and as soon as it grew, it withered away, because it had no moisture. 7 And other fell amidst the thorns; and the thorns grew with it, and choked it. 8 And other fell into the good ground, and grew, and brought forth fruit a hundredfold. As he said these things, he cried, He that hath ears to hear, let him hear.

5. *The sower.* Possibly He points to a sower casting his seed on the slopes above the Lake (Trench, *op. cit.*, p. 66 and ref. there). If so, the date would be early in the year. The next possible chronological indication is the 'green grass' mentioned by the other Synoptists at the Feeding of the Five Thousand (see on ix 14).

For the sowing, Plummer quotes Stanley, *Sinai and Palestine*, p. 425. See also Edersheim, *L. & T.* i 58 sqq.

6, 7. In these verses, which represent the Marcan sense fairly exactly, there are three words peculiar to St Luke; viz. the words for 'grew' (φυέν), 'moisture' (ἰκμάδα), and 'grew with it' (συμφυεῖσαι), all of them conspicuously medical terms (Hobart, *M.L.*, pp. 57–59).

8. *into the good ground*: not 'beside it' (παρά, *v.* 5) nor 'upon it' (ἐπι, *v.* 6), but right into it (εἰς).

a hundredfold. There is no mention (as in Matthew) of the *different degrees* of productiveness, which Luke reserves for the parable of the Pounds (xix 12 sqq.), while it is lacking in the parallel Matthaean parable of the Talents. St Luke is not giving here a picture of the 'Kingdom' and its characteristics, but concentrating upon the 'Responsibility of the Hearer' (cf. Westcott, *Introd. to Study of Gospels*, p. 376).

he cried, He that hath ears, &c. A penetrating call, appealing for attention and receptiveness. This impressive phrase, proverbial in form, comes here in all three accounts. In a slightly shorter form it recurs in Lk xiv 35, after another group of parables and parabolic sayings.

9–15. Interpretation of the Parable.

9 And his disciples asked him what this parable might be.
10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they may not understand.
11 Now the parable is this: The seed is the word of God.
12 And those by the way side are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved. 13 And those on the rock *are* they which, when they have heard, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. 14 And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.
15 And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.

10. *but to the rest in parables.* As hostility increases the parabolic method is more used, because it reveals only to those in sympathy and anxious to learn. 'Parables open the truth,' says Plummer, 'and impress it on the minds of those ready to receive it; but they do not instruct, though they may impress, the careless.' Further, 'What the unsympathetic "hear without understanding" they remember because of its impressive form, and whenever their minds become fitted for it, its meaning will become manifest to them.'

One great purpose of these parables was doubtless to teach the Teachers (cf. Latham, *loc. cit.*); to prepare the Apostles to face disappointing 'results' of their missionary work. The results depend on the hearer, and, as in the Parable of the Sower, may fail three times out of four.

11. *The seed is the word of God.* In Matthew the seed is not named; in Mark it is 'the word.' The phrase *Word of God* is common in Luke. See iii 2, v 1, viii 11, 21, xi 28, and twelve times in Acts. Here it means the Word which both comes from God and speaks of God. It would not, perhaps, be fanciful to identify it with Jesus Himself, after the manner of St John. This is the point of the whole Parable—the effect of the same good seed on various soils—the impact of God's Message—of Christ Himself, on souls variously disposed.

We see this in the following verses, in an ascending series: (*a*) the seed lost, *v.* 12; (*b*) quick sprouting, followed by withering, *v.* 13; (*c*) longer growth, but no mature fruit, *v.* 14; (*d*) the ideal, *v.* 15.

12. *by the way side.* Souls rendered callous because people 'have laid their hearts open to the common traffic of idle thoughts or evil habits' (Adeney).

that they may not believe and be saved. Mysterious words, especially as recorded by St Luke, the universalist. They may be interpreted in the light of *v.* 16. The Parables were 'a pillar of cloud and darkness to the Pharisees, but of fire and light to the disciples when their eyes were opened to see. They were a spiritual smoke-screen to shut off those who were blaspheming. . . . Thus Jesus . . . is able to go on with His teaching in an uncongenial atmosphere' (Robertson, *op. cit.*, p. 144).

13. *rock*: better expressed by Matthew and Mark 'rocky ground'—a shallow layer of soil through which the rocks crop up to the surface here and there; with 'no deepness of earth' (Matthew, Mark) into which roots can strike down so as to resist the sun's scorching. 'Shallow' characters, with no stamina to resist trials.

receive the word with joy: enthusiastic but fickle. St Paul uses the phrase in a good sense, 1 Thess i 6.

14. *among the thorns*: preoccupied souls. The thorns have been cut down but not uprooted, and grow faster and stronger than the corn, which is eventually screened from sun and rain and so 'choked' by them. The 'cares' of the poor, the 'riches' of the capitalist, the 'pleasures' of the self-indulgent, rich and poor alike. These are the materialistic preoccupations of civilized man in every age; but never more so than to-day.

15. *honest and good heart.* The phrase is difficult to translate satisfactorily; perhaps 'good and true,' or 'sound and good' might come near it. The combination of adjectives (καλὸς καὶ ἀγαθός) gives the Greek equivalent for our 'Gentleman' in the best sense of the word. Luke, the cultured Gentile, alone phrases it thus. Cf. Robertson, *op. cit.*, p. 58; Carpenter, *op. cit.*, p. 190.

hold it fast . . . with patience. Rather 'with perseverance.' They have assimilated the message, tenaciously retain it, and perseveringly apply it in life.

16–18. Symbolism of the Lamp. This follows the Parable of the Sower also in Mark. Matthew distributes the sayings of these verses, Mat v 15, x 26, xiii 12. Luke regards them as among sayings which Christ repeated in different contexts (for *v.* 16 see xi 33 and for *v.* 17, xii 2). And it has been suggested that his variations from St Mark here are 'coloured by the remembrance of the language of such doublets' (Dr V. Bartlet, *Oxford Studies*, p. 328. For the eleven 'doublets' in this Gospel, see Hawkins, *op. cit.*, p. 35, and *Hor. Syn.*, pp. 99 sqq.).

The connexion of these verses with one another and with what precedes is not very clear (cf. Streeter, *Oxf. Studies*, pp. 171 sqq.). Perhaps it is that the light which has been kindled by the Lord's interpretation of this Parable (in *vv.* 9–15) must be exhibited by

the hearers for the good of all who 'enter in', i.e. are ready to receive it. They must not re-enact the tragedy of Judaism and treat stewardship of revelation as though it were an exclusive possession and privilege.

16 And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they which enter in may see the light. 17 For nothing is hid, that shall not be made manifest; nor *anything* secret, that shall not be known and come to light. 18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he [1]thinketh he hath.

[1] Or, *seemeth to have*

18. *Take heed therefore how ye hear.* The responsibility of sharing with others has an antecedent condition—receptivity—and runs back into responsibility for assimilation. One truth follows upon—grows out of—another. Without the 'grounding,' the full structure of education is impossible.

even that which he thinketh. Eventually he will lose even his 'fool's paradise' of imagined possession.

(g) 19–21 *The Mother and Brethren of Jesus*

St Matthew (xii 46–50), following Mk iii 31 sqq., places this incident immediately before the Parable of the Sower. Here it precedes the story of the Storm on the Lake, which in Mark immediately follows the Parables. St Luke's order is apparently deliberate, and (if it be not that of 'Q') must be the result of careful investigation. This also (see note on *vv.* 16–18) might almost be described as a 'doublet.' At any rate, in xi 27 sqq. recurs the same lesson, viz. that the blessedness of the Lord's Mother is due not so much to her unique privilege as to her attitude towards God.

19 And there came to him his mother and brethren, and they could not come at him for the crowd. 20 And it was told him, Thy mother and thy brethren stand without, desiring to see thee. 21 But he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

19. *there came to him.* No doubt alarmed at His intense activities, and anxious to restrain Him; desirous, perhaps, to obviate that very exhaustion of which *v.* 23 is an indication.

20. *Thy mother and thy brethren.* For the 'Brethren' of our

Lord, see J. B. Lightfoot, *Dissertations on the Apostolic Age*, pp. 3–45 (Macmillan 1892), and articles in Hastings' *Dict. Bible*, and *Dict. Christ and Gosp.* The controversy is ably summarized by G. H. Box, *The Virgin Birth*, pp. 236–238.

The *contemporary* belief was evidently that they were the children of Joseph and Mary (Mk vi 3, Mat xiii 55); and though the same contemporary belief was wrong in assuming (Lk iv 22, Jn i 45) Jesus to be the son of Joseph, it is less likely to have been mistaken about so large a group. 'Firstborn' in ii 7 does not of course foreclose the question (see note there); yet it is not too much to say that apart from theological prepossessions (right or wrong) in favour of the perpetual virginity of Mary, that interpretation—that they were children of our Lord's Mother and foster-father—would never have been challenged.

The two alternative theories make these 'Brethren': (*a*) children of Joseph by a former wife (Epiphanius). Surely this does not, as Plummer states, deprive Jesus of His Davidic heirship—if Mary also (see note on iii 23) was of royal lineage; (*b*) that they were children of a sister of Mary's, and so His cousins. Such would, in Hebrew parlance, be styled 'Brethren.'

21. *are these which hear the word of God, &c.* This involves no denial of the validity of family ties, or the duties springing therefrom, on the part of Him who was 'subject' to Mary and Joseph for thirty years (Lk ii 51), and whose last word to man from the Cross was one of filial piety (Jn xix 26, 27). It is rather the assertion of a higher, spiritual relationship—taking the family tie as type of the strongest bond, and applying it in a wider sphere. The family of God we may see in His Church, from membership of which neither male nor female, Jew nor Gentile, bond or free, is excluded; all being joined not on a racial basis or one of earthly status, but by a common access to God and loyalty to Him.

(h) 22–39 *The Storm on the Lake; The Gerasene Demoniac*

This complete section occurs in all three Synoptists. The position in Mark is practically the same as in Luke, though the former (Mk iv 36) says they took Him as He was in the boat after He had uttered the Parable of the Sower and those that followed. Matthew places it earlier, viii 23 sqq., before the parabolic teaching, and soon after the healing of Peter's mother-in-law.

22–25. The Storm on the Lake of Galilee. The first of the 'Nature Miracles' (if we except Jn ii 1–11); recorded by all three Synoptists (cf. Trench, *Mir.*, pp. 152–160).

22 Now it came to pass on one of those days, that he entered into a boat, himself and his disciples; and he said unto them, Let us go over unto the other side of the lake:

and they launched forth. 23 But as they sailed he fell asleep : and there came down a storm of wind on the lake ; and they were filling *with water*, and were in jeopardy. 24 And they came to him, and awoke him, saying, Master, master, we perish. And he awoke, and rebuked the wind and the raging of the water : and they ceased, and there was a calm. 25 And he said unto them, Where is your faith ? And being afraid they marvelled, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him ?

22. *the other side.* The comparative solitude of the eastern shore.

23. *fell asleep* : the sleep of weariness and exhaustion (cf. note on *v.* 19). The impact of the crowds of *v.* 4 must have added to the resultant strain of the tour of *v.* 1. This being 'compassed with infirmity' (Heb v 2) is one of the gracious signs of His true humanity. Even so He sits by Jacob's well in the noonday heat, and asks the Samaritan woman for a drink of water (Jn iv 6, 7), and cries from the Cross 'I am thirsty' (Jn xix 28). It is perhaps significant that this only reference to His *sleeping* is preserved by all three Synoptists.

there came down : quite literally—swooped from one of the funnel-like ravines that flank the Lake. They are noted as peculiarly generative of such sudden squalls ; which are, however, a familiar feature of the Italian Lakes, and of some of our home-waters. Plummer adduces Thomson, *Land and Book*, p. 375.

24. *Master, master.* The same word (ἐπιστάτα) which is put into St Peter's mouth at the miraculous draught of fishes, v 5, again when the woman touches Jesus in the crowd (viii 45), and at the Transfiguration (ix 33). Surely it is Peter's voice that the Evangelist hears above the rest on this occasion ? It may represent the Apostle's favourite form of address to His Master, either actually or in translation. (See on viii 45.) The only other apostolic mouth into which Luke puts it is that of St John (ix 49). Besides that, the only instance he gives is that of the Ten Lepers (xvii 13). The word supplies one side (the authoritative) of the connotation of the 'Rabbi' (which Luke never employs), while his other word, διδάσκαλος (vii 40, &c.) represents the teaching aspect. The duplication, though found twice in Matthew ('Lord, Lord,' Mat vii 21, xxv 11), and again in St John ('Verily, verily,' Jn v 19, 24, 25, &c.), and therefore doubtless a genuine echo of Christ's utterance, is specially characteristic of St Luke ('Lord, Lord,' vi 46, 'Martha, Martha,' x 41, 'Simon, Simon,' xxii 31). Here it is almost inevitable—the excitement, the babble of voices, the attempt to wake the sleeper. 1 Pet v 7, 'casting all your anxiety upon him, because he careth for you,' may possibly be a reminiscence of this scene.

we perish. Mk iv 38, 'Carest thou not that we perish?' Mat viii 25, 'Save Lord; we perish.' Typical instance of unimportant variations in a witness that fundamentally agrees; cf. *v.* 25 and notes on xxiv 1–12.

rebuked. Mark gives the actual exclamation (iv 39, σιώπα, πεφίμωσο); lit. 'Be silent, Be muzzled!' So our Lord is described as 'rebuking' the fever of Peter's mother-in-law (cf. Trench, p. 155). Perhaps, in the light of this passage, we may see in both cases more of a personification than the attribution of a personal agent, though we cannot quite rule out the latter, either in fact or in the belief of our Lord and His Apostles, in view of the powers assigned to the devil and evil spirits in the New Testament. This may have been the ground of the mediaeval conviction that evil spirits have command over the weather, which finds typical expression in the beautiful episode of Buonconte da Montefeltro in Dante's *Purgatorio* (Canto V, 108–129).

25. *Where is your faith?* Mat viii 26, 'Why are ye fearful, O ye of little faith?' Mk iv 40, 'Why are ye fearful? have ye not yet faith?' They had, in modern phrase, 'lost their heads.' His rebuke is called forth not because they did not *expect a miracle*—though indeed they might have been sure that the boat that 'carried Messiah and His fortunes' would not sink—nor by the prayer involved in their appeal; but rather for the breakdown of their trust in God's protecting hand over them, whether they should be engulfed or not. Here, as in the case of the miraculous draught (v 5), their very experience of the Lake made confidence more difficult. It was no landsman's alarm at a fresh breeze that awakened their fears; and there were no premonitory signs of a sudden abatement.

being afraid they marvelled. All three Evangelists emphasize the awed amazement of the disciples in view of this superhuman control of the powers of Nature. Cf. the 'fear' roused at the raising of the widow's son (vii 16), and the 'amazement' of Jairus and his wife (viii 56) when their daughter is restored to life.

26–39. The Gerasene Demoniac (cf. Trench, *Mir.*, pp. 161–190). Like the preceding miracle, this is recorded by all three Synoptists, and in each it immediately follows the Storm on the Lake. It has been the subject of special controversy in modern times, because, apart from pathological and other difficulties (including the implication of 'possession' in the case of the lower animals), it involves wholesale destruction of the property of innocent people. This consideration, though not without weight, appeals less to the average twentieth-century mind than to that of the nineteenth century, for whom 'the rights of private property' may be said to have stood as the climax of moral obligations.

It is difficult to see why the problem involved should be more acute than that raised by an ordinary murrain, or inundation, allowed by Providence (cf. Trench, p. 184).

26 And they arrived at the country of the [1]Gerasenes, which is over against Galilee. 27 And when he was come forth upon the land, there met him a certain man out of the city, who had [2]devils; and for a long time he had worn no clothes, and abode not in *any* house, but in the tombs. 28 And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not. 29 For he commanded the unclean spirit to come out from the man. For [3]oftentimes it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the [4]devil into the deserts. 30 And Jesus asked him, What is thy name? And he said, Legion; for many [2]devils were entered into him. 31 And they intreated him that he would not command them to depart into the abyss. 32 Now there was there a herd of many swine feeding on the mountain: and they intreated him that he would give them leave to enter into them. And he gave them leave. 33 And the [2]devils came out from the man, and entered into the swine: and the herd rushed down the steep into the lake, and were choked. 34 And when they that fed them saw what had come to pass, they fled, and told it in the city and in the country. 35 And they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the [2]devils were gone out, sitting, clothed and in his right mind, at the feet of Jesus: and they were afraid. 36 And they that saw it told them how he that was possessed with [2]devils was [5]made whole. 37 And all the people of the country of the Gerasenes round about asked him to depart from them; for they were holden with great fear: and he entered into a boat, and returned. 38 But the man from whom the [2]devils were gone out prayed him that he might be with him: but he sent him away, saying, 39 Return to thy house, and declare how great things God hath done for thee. And he went his

[1] Many ancient authorities read *Gergesenes*; others, *Gadarenes*: and so in ver. 37.
[2] Gr. *demons*. [3] Or, *of a long time* [4] Gr. *demon*.
[5] Or, *saved*

way, publishing throughout the whole city how great things Jesus had done for him.

26. *the country of the Gerasenes.* 'Khersa,' identified first by Thomson, author of *The Land and the Book* (p. 377), is now generally accepted as marking the neighbourhood in question. It is 'over against' the Galilean district mainly frequented by our Lord, standing about midway on the eastern side of the Lake—opposite Magdala (cf. on viii 2). The better-known Gerasa is a good thirty miles from the Lake. This seems to be the true reading here and in St Mark; in Mat viii 28 the reading *Gadara* prevails. They can hardly both be right as history, for Khersa and the ancient site of Gadara (*Um Keîs*) are divided by more than eleven miles of mountain, the latter standing on a hill more than 1,000 feet up, beyond the valley of the Yarmuk, and some five miles distant from the Lake.

27. *a certain man . . . who had devils.* A complicated case of 'multiple consciousness,' represented by the bewildering interchange of singular and plural in the ensuing narrative. The singular is used up to *v.* 31, even where the evil spirits are speaking (*v.* 28), or are addressed by Christ (*v.* 29), or the man is explaining the multiplicity of the possession (30). In *v.* 31 the plural is introduced and maintained till *v.* 33. After that the man (sing.) and the devils (plur.) are clearly distinguished.

for a long time, &c. In the diagnosis of the case in this verse and *v.* 29, there is a good deal of variation from the Marcan account. On the one hand it is noticed by Prof. Cadbury (*Style and Lit. Method,* 'Harvard Studies,' vi, p. 48) that neither here nor in the case of the Epileptic Boy (ix 37 sqq.) does Luke mention the 'self-destructive tendency on the part of the patient.' And this is alleged as telling against the 'Medical Language' theory of Hobart and his followers. On the other hand, Sir W. M. Ramsay (*Luke the Physician,* p. 58) draws attention to Luke's added statement that 'he had worn no clothes,' as 'a symptom of the insanity that a physician would not willingly omit.'

in the tombs: abounding on the neighbouring hill-sides—hewn out of the limestone rock.

28. *What have I to do with thee?* What have we in common? The instinctive utterance of the demons; cf. iv 34.

Jesus, thou Son of the Most High God. The recognition of Jesus and of His supernatural character—by a kind of clairvoyance—seems to have been general in these cases; see especially iv 41. St Mark has exactly the same phrase. Mat (viii 29) has 'thou Son of God.' In Lk iv 34 it is 'Jesus of Nazareth . . . the Holy One of God,' and so in the parallel passage of Mark.

'The Most High God' (Gen xiv 20; Numb xxiv 16; Dan iii 26, &c.) is the phrase used by the pagan 'pythoness' in Ac xvi 17, and would be natural in a pagan mouth; there is, however, no hint as to the demoniac's nationality. When St James (ii 19) says

'the demons believe and tremble,' he may perhaps have in his mind the phenomena of our Lord's Ministry—the shuddering, cringing attitude of repulsion which seems to have accompanied their swift intuition of His personality.

29. *For he commanded.* The mention of this command comes in St Mark out of its natural order, in a precisely similar way, and implies a *documentary* relation between the two accounts. Cf. the identical position of the parenthesis in Lk v 24 and the parallels in Matthew and Mark.

with chains and fetters: Lat. *manicae et pedicae*, 'chains' (ἁλύσεσιν), handcuffs like those from which St Peter was released by the Angel in Ac xii 7; 'fetters,' foot-bonds, whether of metal or of rope or withes. The purpose was to restrain him from straying and from self-destruction.

30. *What is thy name?* Our Lord's purpose was, no doubt, to recall the patient to the consciousness of his identity; and some such motive may well underlie the superstitious exorcistic routine of the day referred to by Deissmann (*op. cit.*, p. 257, note 8), who shows that, according to recognized usage, in order to obtain complete power over a demon it is necessary to know his name. He quotes an ancient text, *The Great Magical Papyrus* (cf. Ac xix 19), now in the Bibliothèque Nationale at Paris: 'I adjure thee, every daemonic spirit, say whatsoever thou art.'

Legion. The Latin word, transliterated into Greek, and given both here and in St Mark, is itself a sign of the authenticity of the record.

many. The normal strength of a Legion consisted of some 4,000 to 5,000 men. 'Legion' to a Jew who had witnessed its march through his own country would symbolize a 'cruel inexorable tyranny,' cf. Trench, p. 181. Levertoff points out that in Hellenistic Greek as well as in Rabbinic literature the Latin word is always used literally in a military sense; and suggests that, as many Jews served in the Roman legions (Josephus, *passim*), the dread of military service had become the 'fixed idea' of this demoniac, who was (Mk v 4) of great physical strength, and so 'marked out for a soldier.'

31. *abyss*: represents the 'great deep' on which, in the ancient Hebrew conception this earth floats—the 'waters under the earth' of the Second Commandment. In the New Testament it symbolizes the prison-house of evil spirits from which they issue on their malign emprises, Rev ix 1–11, xi 7, xvii 8; and where Satan (Rev xx 1–3) is 'bound for a thousand years.'

In Mk v 10 the plea is not to be 'sent out of the country'; in both cases to be let alone, and left in the familiar environment. The plea argues a strange tameness, almost approaching to sympathy, on the part of the demons.

32. *many swine.* St Mark says 'about 2,000.' This number would have to be doubled to justify arithmetically the name Legion.

But we need not be too particular about the arithmetic of a madman, or of the populace who may have originally fastened the name upon him in ridicule.

he gave them leave. The permission is almost as unaccountable as the entreaty. There is no other miracle of destruction recorded of our Lord except the withering of the fig-tree (which is not in St Luke); there is no other instance of His giving demons their will, or of demoniacal possession of brutes, recorded in the Gospels. Moreover, the sequel looks like an undignified outwitting of the demons; they beg to be allowed to enter the swine in order that they may avoid 'the abyss,' and as soon as permission is granted apparently submerge themselves, with the swine, in the depths of the Lake.

The safest conclusion seems to lie in a suspension of judgement. (*a*) Granted that demoniacal possession is a reality, there is doubtless much about it which we do not yet understand; and (*b*) the account is from the point of view of onlookers, and the first eye-witnesses, overhearing much of the conversation between our Lord and the demoniac, and witnessing subsequently the stampeding of the swine, may have added to the story an indefinite amount of their own interpretation. Some confusion may also have been added in translation from Aramaic.

33. *entered into the swine.* So it seemed to the onlookers. Conceivably the man's cries and gesticulations at the moment of exorcism may have stampeded one or two, and they the whole herd.

down the steep: not necessarily a *precipice*; there is none such in the neighbourhood of Khersa; but a steep grass slope or scree would answer to the description, and a likely spot has been found near by.

35–39. Plummer notes how full these verses are of marks of St Luke's style (p. 232).

35. *clothed* (ἱματισμένον): used to be nowhere extant except here and in the corresponding passage of Mark. But Deissmann (*op. cit.*, p. 78) has found it in inscriptions. It was, then, a current word.

37. *asked him to depart.* They found Him more alarming than the demoniac, and humbly requested Him to leave. Their modern counterparts would have demanded exaggerated compensation!

38, 39. *prayed him that he might be with him*: perhaps a conscious contrast to the foregoing on the part of the original narrator —St Peter, it may be—who observed the twin movements of attraction and repulsion at work. The man wins his boon in a higher form, because though not allowed to be with Him 'after the flesh,' he is made His evangelist to his native town—Mark adds that he published the story 'in Decapolis' (v 20).

(i) **40–56** *A Miracle within a Miracle; Jairus's Daughter and the Woman with Haemorrhage.* (Trench, *Mir.*, pp. 191–201.)

This interweaving of two miracles is given by all three Synoptists. Matthew's account (ix 18–26) is the shortest, and he does not give the father's name, describing him as 'one ruler.' Luke's is the longest; he and Mark (v 21–43) both name Jaïrus, and call him 'Synagogue-ruler,' and, unlike Matthew, make it follow immediately on the incident of the Gerasene Demoniac. In *vv.* 40–48 Plummer again notes very conspicuous marks of St Luke's style (p. 233).

40 And as Jesus returned, the multitude welcomed him; for they were all waiting for him. 41 And behold, there came a man named Jaïrus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him to come into his house; 42 for he had an only daughter, about twelve years of age, and she lay a dying. But as he went the multitudes thronged him.

40. *returned*: crossing over (as Mark notes v 21) back to the W. side of the Lake.

the multitude welcomed him: received Him joyfully—He reciprocates in ix 11. Christ was, at this period, practically living in public. Even when He sought much-needed retirement, He was followed by those who could not resist His attraction. The earliest instance of thwarted retirement is given by St Mark (i 36). He is interrupted in His prayers even before dawn; the most conspicuous case is that of the Miracle of the Five Thousand (ix 11, where Mk vi 31 specially emphasizes the desire for retirement). See note on ix 11.

41. *Jaïrus*: a Hebrew name—the *Jair* of the Old Testament.

a ruler of the synagogue. These officials are frequently mentioned by Luke. Once again in the Gospel (xiii 14—the only hostile instance), twice in Acts (xiii 15, the Rulers (pl.) at Antioch in Pisidia invite St Paul and his companion to preach; xviii 8 Crispus, the Ruler of the Corinthian Synagogue, becomes a convert to Christianity). On their functions, see Edersheim, *L. and T.* i 438. As the Synagogue administered the Law for the local community, Jaïrus was a Church official on the Sabbath, and on week-days a sort of magistrate.

42. *an only daughter.* St Luke only notes this, as the Widow's only son vii 12, and that the epileptic boy was an 'only child' ix 38.

lay a dying. Mark makes the father say 'is at the point of death,' and Matthew, in his syncopated account (which leaves out the message of *v.* 49), 'is even now dead.'

thronged him: crowded round Him to the point of suffocation. Their eager welcome (*v.* 40) converted itself, as often with a crowd, into unconscious 'hustling.'

43–48. The Woman with Haemorrhage. (Mat ix 20–22, Mk v 25–34.) On the way to one healing act, Jesus is interrupted by the appeal of another.

43 And a woman having an issue of blood twelve years, which [1]had spent all her living upon physicians, and could not be healed of any, 44 came behind him, and touched the border of his garment: and immediately the issue of her blood stanched. 45 And Jesus said, Who is it that touched me? And when all denied, Peter said, [2]and they that were with him, Master, the multitudes press thee and crush *thee*. 46 But Jesus said, Some one did touch me: for I perceived that power had gone forth from me. 47 And when the woman saw that she was not hid, she came trembling, and falling down before him declared in the presence of all the people for what cause she touched him, and how she was healed immediately. 48 And he said unto her, Daughter, thy faith hath [3]made thee whole; go in peace.

[1] Some ancient authorities omit *had spent all her living upon physicians, and.*
[2] Some ancient authorities omit *and they that were with him.*
[3] Or, *saved thee*

43. *having an issue*: lit., 'being in (a state of) haemorrhage.' The term is the usual medical one (Hobart, p. 15); therefore, though the whole passage bristles (see note on *vv.* 40–56) with his characteristic innovations, Luke had no temptation to change the phrase here as he had done, e. g., in v 18.

twelve years. All three Synoptists name this as the age of Jairus's daughter; Luke and Mark give it also as the duration of the woman's trouble. Hobart (p. 40) remarks on Luke's 'medical note of the time the disease had lasted' here; in the case of the infirm woman, eighteen years (xiii 16); in Acts, the lame man at the Temple-gate, forty years (iii 2, iv 22), and Aeneas bedridden eight years (ix 33). It is not only in the case of disease. The physician has acquired a habit of inquiring into and recording such details. So, in the passages peculiar to himself, he gives (ii 36, 37) the elaborate statistics of Anna's life; (ii 42) our Lord's age at the time of His boyhood visit to the Temple; and, in the part common to all three he alone indicates Christ's age (iii 23) at the beginning of His Ministry.

had spent all her living. St Mark (v 26) is much fuller—'had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse.' The physician's touch is visible in what Luke eliminates, and in what he retains. Loyalty to the profession restrains his criticism within

limits ; within those limits loyalty to truth and a sense of humour (cf. note on xi 5–8) bid him speak out. The traditional remedies for this complaint seem to have been peculiarly futile. The Lord's authoritative sureness of touch in spiritual healing (cf. note on iv 40) was in great contrast.

It is worth noting, however, that the *Syr-Sin.* omits even this phrase, and makes the beloved physician avoid all reference to the failures of the doctors (P. L.).

44. *the border* : ' the tassel.' One of the four tassels of His under-garment would be visible behind as He walked, underneath the upper robe.

Modesty, and perhaps the fear of rebuff (her touch would bring Levitical uncleanness, Lev xv 25), led her to approach thus clandestinely. Her rather superstitious faith—in something as it were magical about the very clothes he wore—impels her to filch a miracle from Him if possible without His knowledge. St Matthew (xiv 36) shows us a similar ' touching '—but this time openly—efficacious on a large scale ; and St Luke, in Ac v 15, mentions a number of cures at Jerusalem effected even by Peter's *shadow.* In these cases auto-suggestion may have played a large part. But the lesson is an important one ; better a faith mingled with superstition than unbelief or indifference. This woman alone, amid all the thronging crowd, drew ' virtue ' from the Lord ; and it was her *faith,* after all (*v.* 48), that won it.

stanched. Here St Luke changes the phraseology of his source and substitutes the verb ἱστάναι, which is the technical one in cases of haemorrhage (see ref. to the four chief medical writers in Hobart, *M.L.*, p. 15).

45. *Who is it that touched me ?* He had distinguished, in the general press, the touch of faith, and instinctively responded with healing power. He had not seen her ; but the purpose of His question was doubtless largely to clinch her faith by the moral courage of open confession which would win a further blessing (*v.* 48).

Peter said . . . Master. Peter is forward as usual, spokesman of the Twelve, and here he addresses our Lord again by the title he had used when he became a disciple (v 5. See note on viii 24.).

46. *power had gone forth from me.* It seems as though His healing power was always (almost mechanically) accessible to the touch of faith not so much unconsciously as through a constant and habitual attitude of His will. This perception of His would seem to imply that the power He transmitted definitely *cost* Him something and added to His physical exhaustion. It is perhaps in reference to this that St Matthew (viii 16, 17) in describing the great day of miracles in Capernaum (cf. Lk iv 40 sq.) quotes Isa liii 4 : ' Himself took our infirmities, and bare our diseases.'

47. *the woman . . . trembling.* In fear that she had committed an offence, she had joined in the general denial (*v.* 45), now she is doubly afraid, and may well expect a withdrawal of the boon.

A complete and open confession puts her right, and leaves her in the attitude of soul to receive the Lord's benediction (*v.* 48).

48. *Daughter.* Word of reassuring affection.

thy faith: in spite of (*a*) her prevarication—now amended—and (*b*) the mixture of superstition. She was right about the Personal source of healing, if wrong about the means. The episode may throw light on our *sacramental* touch of the Lord; where also (though much to be deplored) superstition is doubtless effective in winning blessings barred to indifference and unbelief.

go in (*into*) *peace.* Christ's habitual valediction in such cases.

Does it imply here that she is absolved from the ritual formalities of Lev xv 28–30? The Levitical rules are prescribed for observance by our Lord in the case of cleansed lepers (v 14, xvii 14). Perhaps this was more necessary as a measure of public hygiene.

49–56. The Jaïrus narrative resumed. The situation is intensely instructive, and illustrative of our Lord's work both then and now. The 'interruption' of the miracle on the woman, valuable and significant in itself, has also served a further purpose. The delay has been a call for patience in Jaïrus; the sad news now brought to him a test and a strengthening of his faith; a new situation has arisen, as in the case of Lazarus (Jn xi), 'that the Son of God may be glorified thereby' (Jn xi 4); Jesus might have said, as in that case (Jn xi 14, 15), 'The child is dead. And I am glad for your sakes that I was not there, to the intent ye may believe.'

49 While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying, Thy daughter is dead; trouble not the [1]Master. 50 But Jesus hearing it, answered him, Fear not: only believe, and she shall be [2]made whole. 51 And when he came to the house, he suffered not any man to enter in with him, save Peter, and John, and James, and the father of the maiden and her mother. 52 And all were weeping, and bewailing her: but he said, Weep not; for she is not dead, but sleepeth. 53 And they laughed him to scorn, knowing that she was dead. 54 But he, taking her by the hand, called, saying, Maiden, arise. 55 And her spirit returned, and she rose up immediately: and he commanded that *something* be given her to eat. 56 And her parents were amazed: but he charged them to tell no man what had been done.

[1] Or, *Teacher* [2] Or, *saved*

49. *the Master*: better 'Teacher' (R.V. margin), or 'Rabbi'—not the special word of *v.* 45.

50. *Fear not: only believe.* 'Cease to fear (*pres.*): make an

act of faith' (*aor.*). In St Luke's version the man is called to summon all his power and concentrate it on an act of faith; in St Mark's (*imperf.*) to continue perseveringly the exercise of his sorely tried belief. The whole issue evidently depends on the faith of the parent.

51. *suffered not*: to enter into the room. Not only to eliminate the disturbing influences of attitudes other than faith—incredulity, curiosity, &c.—but also because, as the next verse implies, the hired mourners were already on the scene. St Mark states that He turned all these out of the house, as did St Peter before the raising of Dorcas (Ac ix 40).

Peter, and John, and James. Luke has this unusual order (the order of prominence as distinct from that of seniority) also at the Transfiguration, ix 28, and in his enumeration of the assembled disciples after the Ascension, Ac i 13. These three were the chosen witnesses of His power (here), His glory (ix 28), and His Agony (Mat xxvi 37, Mk xiv 33).

52. *Weep not . . . sleepeth.* Not literally (see next verse); but death is only sleep where Christ is there to awaken. So His followers, trusting in His eventual awakening (Jn v 28), speak of their departed as 'fallen asleep,' and of their burial grounds as 'cemeteries' (κοιμητήρια = 'sleeping-places'). Christ uses 'sleep' also of Lazarus; and though the word is different from St Luke's (Jn xi 11), the sense is the same. Cf. also Trench, *Mir.*, pp. 195, 196.

53. *knowing that she was dead.* Peculiar to St Luke; and introduced not so much to justify their incredulous laughter as to imply that it was a genuine raising from death, not from mere trance.

54. *taking her by the hand, called, &c.* Luke omitted the hand-grasp in the case of Peter's mother-in-law (iv 39). Here he also indicates the raising of the voice (cf. viii 8) as if to awake one out of sleep. Mark gives the actual Aramaic words of the call; 'Talitha cumi!' and adds that 'she walked.' Luke alone adds, *her spirit returned.*

55. *that something be given her to eat.* Ramsay (*L.P.*, p. 58) makes much of this common-sense injunction as a touch characteristic of the Physician. It should be noted, however, that though Matthew has it not, Mark (presumably the source) has (Mk v 43). If Luke had omitted it, with Matthew, there might have been cause for comment. It is true portraiture of the Lord Himself that leads Luke to blend the natural and supernatural (cf. Introd., p. xxxvii). The wonderfully restored life is to resume its customary routine.

56. *charged them to tell no man.* He often gave similar injunctions. We may perhaps see special appropriateness here. The bruiting of such cases would have embarrassed His Ministry, thronging His steps with bereaved persons, and giving a false, thaumaturgic perspective of His work and function. Physical death, after all, is normal in this our state, if disease is abnormal, and would outlast the elimination of disease. Our Lord can have

had no desire to raise the dead on a large scale. The actual recorded cases are but three (see note on vii 11–18), though others are hinted at. His *healings*, on the other hand (cf. iv 40, vii 21, viii 2, ix 1, 11, x 13, 17, xiii 32), must have amounted to many hundreds.

Besides this there was the personal side—the good of the beneficiaries. The gift received was too great and solemn to be allowed to 'evaporate in vainglorious gossip' (Adeney). To thank God for it at home would be far more profitable than talking about it abroad.

No such command is recorded as given at Nain (Lk vii 16, 17) or at Bethany (Jn xi 44), and it is clear that something of a sensation was aroused in each case; the latter in a marked degree (Jn xii 9), but too late to affect the purposes of the Ministry.

IX 1–50 Fourth Period and Climax of the Galilean Ministry: From the Mission of the Twelve to the end of the Northern Ministry

This chapter records the climax of the Galilean Ministry, whether we place it in the Feeding of the Five Thousand (*vv.* 12–17), uniquely recorded by all four Evangelists, the moment when (Jn vi 15) vast crowds were eager to proclaim Him Nationalist King—the summit, therefore, of external popular success—or in the Great Confession (*vv.* 20, 21), which may be counted a landmark in Apostolic belief; or in the Transfiguration (*vv.* 28–36), which would doubtless form a climax to the inmost circle of the disciples, and in some sense a fulfilment of the promise given in ix 27.

It contains also the first definite references by our Lord to His Passion—the first following close upon Peter's Confession (*v.* 22).

From the point of view of the Synoptic Problem, this section has a special interest because of the 'Great Omission.' After the account of the Feeding of the Five Thousand (precisely between *vv.* 17 and 18 of this chapter), comes a long section of Mk vi 45—viii 26, of which there is no trace in this Gospel. Up to that point St Luke has followed the Marcan source fairly exactly,[1] except that he eliminates the digression on the Baptist's imprisonment (Mk vi 17–29), having already recorded it succinctly by anticipation in iii 19, 20.

After the 'Great Omission,' he again takes up the Marcan sequence, and follows it closely to the end of this section (ix 50). His chief omissions are (*a*) the Rebuke of Peter, following on the Great Confession (Mk viii 32, 33); the discussion on the way down from the Transfiguration (Mk ix 9–13), and the Discourse which, in Mark, follows John's statement about the man who 'followeth not us' (Mk ix 41–50).

[1] Though, according to Canon Streeter's latest theory (*Hibbert Journ.* Oct. 1921, pp. 103–112), he derived from Q or other sources rather than from Mark not only the matter of vi 20—viii 3, but also that of iii 1—iv 30. Cf. Introd., p. xxiii, note.

In St Matthew the Mission of the Twelve (together with their names) is recorded at the beginning of ch x, and the departure from Galilee after the end of ch xviii. His narrative varies very greatly from the other two. The Mission of the Twelve (x 1), Herod's Perplexity (xiv 1), and the Feeding of the Five Thousand (xiv 15) (followed by some of the items of Mk vi 45 sqq.), the Great Confession (followed by 'Tu es Petrus'), the Prediction of the Passion and the Rebuke (xvi 13–28), the Transfiguration and the Epileptic Boy (xvii 1), and the incident of the little child (xviii 1) follow the Marcan sequence, but large blocks of other matter are introduced between the earlier items—matter of which much has appeared earlier in Mark and Luke.

(a) 1–6 *The Mission of the Twelve*

Chosen some time back (Lk vi 13–16, Mk iii 14–19), they are mentioned by Matthew first at this point; but he assumes a previous selection in the phrase 'his twelve disciples'); the Twelve are now sent out two by two on a definite mission of preaching and healing; even as (according to St Luke x 1) the Seventy were sent out later. How long the Mission lasted we are not told. Matthew does not record their return; Mark and Luke interpose no *event* between the departure and return, separating them by a digression on Herod and John Baptist which probably refers to an *effect* of the Mission (see note on ix 7).

This Mission is a new venture. The whole body hitherto kept together close to our Lord's Person ('that they might be with him,' Mk iii 14), and, supported by the alms and ministrations of the faithful women (viii 3), are now to disperse in pairs throughout the villages, and win experience and a right self-confidence, trusting to the hospitality of those to whom they are sent.

IX And he called the twelve together, and gave them power and authority over all [1]devils, and to cure diseases. 2 And he sent them forth to preach the kingdom of God, and to heal [2]the sick. 3 And he said unto them, Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats. 4 And into whatsoever house ye enter, there abide, and thence depart. 5 And as many as receive you not, when ye depart from that city, shake off the dust from your feet for a testimony against them. 6 And they departed, and went throughout the villages, preaching the gospel, and healing everywhere.

[1] Gr. *demons*. [2] Some ancient authorities omit *the sick*.

1. *gave them power and authority.* 'Power,' Luke only. The same words, in the same order, are applied to our Lord by the onlookers after the healing of the demoniac in the Synagogue at Capernaum. Here He transmits to the Twelve gifts which He admittedly possessed, and by which He is differentiated from the contemporary Jewish exorcists (Lk iv 36).

over all devils: see note on x 17.

2. *to preach the kingdom of God*: not *teach* as our Lord had been doing, but to 'announce' the kingdom; possibly, as in the case of the Seventy (x 1), heralding a proximate visit of Jesus Himself.

3–6. *And he said unto them.* The charge, as given here, is little fuller than that in St Mark (vi 8–13). St Matthew's version is very much longer, occupying nearly a whole chapter (Mat x 5–42), and he gives here many details of instruction which St Luke reserves for the Seventy (Lk x 2–16). He also prefaces the calling together of the Twelve with words about the 'harvest and the labourers' (Mat ix 37, 38), which in Lk x 2 are addressed to the Seventy. Has Luke confused the testimony of his sources, and made two events out of one? *A priori* it is very unlikely. Dr Vernon Bartlet decides, after a careful examination of the phenomena (*Oxf. Studies*, pp. 324, 325), 'That Luke's special source contained both of these commissions, in terms having much in common, is the hypothesis which seems best to fit all the facts.' Two such charges would be sure to have 'much in common,' and (as Dr Bartlet points out), 'some assimilation of language between them would easily go on in tradition.' An instance of possible confusion arising out of this similarity is found in Lk xxii 35, which (unless the Twelve were included in the Seventy) *should* correspond to *v.* 3 here, but actually = x 4.

3. *Take nothing for your journey.* Like the first preaching friars of the thirteenth century they would quickly win the confidence of the people by throwing themselves trustfully on their hospitality.

neither staff. Mark says 'only a staff.'

wallet. Deissmann (*op. cit.*, p. 108) quotes a Greek inscription to show that 'wallet' may mean here (as in Shakespeare's *Troilus*, III iii 145) a bag carried by a beggar for alms:

> Time hath, my lord, a wallet at his back
> Wherein he puts alms for oblivion.

The Twelve will then differ from the friars in that they may not be mendicants, begging from house to house. In fact, the next verse precludes this.

4. *there abide, and thence depart*: balanced in the charge to the Seventy by the phrase 'Go not from house to house' (x 7). The business of the Missioners is not to be fêted. A quiet stay in one house will give them most time and the best opportunities. Many of these injunctions were, in principle, adopted by the Women

Pilgrims of our National Mission of 1915–1916, and their practical value proved by experience.

5. *shake off the dust.* St Luke records how Paul and Barnabas actually employed this expressive symbol of repudiation on leaving Antioch in Pisidia (Ac xiii 51). The same gesture is named in the charge to the Seventy (x 11), but a different verb is used. See note on that passage.

6. *preaching . . . and healing.* Christ's care for body and soul alike (so strikingly exhibited, e. g. in the cure of the paralysed man, v 20–25), has been characteristic of His Church's Mission, at her best, throughout the centuries. The first hospitals on a large scale were founded in His name by St Basil the Great in the fourth century ; Medical Missions in the East are among the most successful —and the most Christ-like—to-day. On Spiritual Healing of the body, see note on iv 40.

(b) 7–9 *Herod's Perplexity*

St Luke follows the Marcan account in making this a sequel to the Mission of the Twelve. Herod's alarm is an index of the spread of the fame of Jesus, and so of the immediate success of the Mission. St Matthew disconnects it, and rather strangely places it, in connexion with the story of the Baptist's imprisonment and martyrdom (xiv 1–12), at the point in the narrative where the news of John's death (xiv 13) reaches Jesus.

7 Now Herod the tetrarch heard of all that was done : and he was much perplexed, because that it was said by some, that John was risen from the dead ; 8 and by some, that Elijah had appeared ; and by others, that one of the old prophets was risen again. 9 And Herod said, John I beheaded : but who is this, about whom I hear such things ? And he sought to see him.

7. *Herod the tetrarch*: Herod Antipas (iii 1), here given his correct title by Luke (as by Matthew). Mark accords him his courtesy title of ' King.'

all that was done. Especially the Mission of the Twelve, and the interest it aroused in their Master. St Matthew, having disconnected this episode from the Mission, substitutes ' heard the report concerning Jesus.'

it was said by some. These popular rumours are reproduced by the disciples in answer to our Lord's question at Caesarea Philippi (ix 19).

9. *And he sought to see him* : leading up to the exclusively Lucan episode of the ' sending to Herod ' in the Passion narrative (xxiii 8b).

(c) 10–17 *Return of the Twelve ; Feeding of the Five Thousand*

10, 11. Return of the Twelve. St Matthew nowhere mentions the return of the Twelve. Between their commission (ch x) and the episode of Herod's perplexity which precedes the Miracle of the Five Thousand, he interposes (ch xi) the Baptist's embassy, the rebuke of disbelieving cities (in Luke associated with commission of the Seventy), the outburst of Thanksgiving (in Luke associated with return of Seventy) ; ch xii, the incident of the Cornfields, the Withered Hand, the Beelzebub discussion, the demand for a Sign, the Mother and Brethren ; ch xiii the first group of Parables. In Mark and Luke the digression about Herod is followed immediately by the notice of the return of the Twelve and the Miracle of the Loaves and Fishes. But the Marcan narrative is full of little picturesque terms not found here, which favours the conjecture that Luke must have had a separate, partly parallel source which ceases at the close of the Five Thousand (Lk ix 17, Mk vi 44) ; cf. below, notes on *vv.* 10, 14, and 17. The theory is adduced by Dr J. V. Bartlet, *Oxf. Studies*, p. 324.

10 And the apostles, when they were returned, declared unto him what things they had done. And he took them, and withdrew apart to a city called Bethsaida. 11 But the multitudes perceiving it followed him : and he welcomed them, and spake to them of the kingdom of God, and them that had need of healing he healed.

10. *what things they had done* : as already sketched in *v.* 6. There is eloquent testimony to the success of their Mission in xxii 35, where in reply to our Lord's question on the night of betrayal they are prompt to own that they 'lacked nothing.'

withdrew apart. Mark's version (vi 31) is much more explicit. 'Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, &c.' Here, though the Lord's words are not given, the implication is the same. They needed rest of nerve and spirit—in fact, that exercise of 'Retreat' for which this incident has always provided the most obvious text.

to a city called Bethsaida. The other two Synoptists, and the fourth Evangelist also (Jn vi 1), make it clear that they crossed the Lake by boat, into a desert place, but name no city. If St Luke is right in naming the city, it is probably to be identified with Bethsaida Julias (see note on x 13).

The gloss represented by the A.V. here, *to a desert place belonging to a city called B.*, which has large though insufficient MS authority, is doubtless an early and a true gloss. The city itself is excluded by *vv.* 11, 12. On the traditional site of this miracle a modern writer records a touching custom of the Russian pilgrims, who

bring bread with them from Jerusalem, and distribute it on the spot to each one present (Stephen Graham).

11. *But the multitudes . . . followed him.* Here again, as twice at least before (see note on viii 23), His desire for retirement was to be thwarted by the very effectiveness of His mission.

and he welcomed them: as always (cf. Mat xi 28). So the tired parish priest after an exhausting day's work welcomes an unexpected call to pastoral activity.

he healed. Mark (neither Matthew nor John) speaks of 'teaching' here; Luke the Physician alone of 'healing.'

12–17. THE FIVE THOUSAND. (Trench, *Mir.*, pp. 281–294; Latham, *Pastor Pastorum*, pp. 22, 30 sqq.) These crowds, whose eager converging is vividly described by St Mark (vi 33), probably represent the maximum number confronted by our Lord at any one time until the Passion. As such, they constitute this miracle—the only one recorded by all four Evangelists—in one sense the climax of the Galilean ministry (cf. Jn vi 15). There was, as Dr Plummer puts it, 'no counter-attraction'; for the Twelve had returned, and the Baptist was dead. This occasion is important as (*a*) the first on which our Lord deals with masses of people, and (*b*) the first also on which He uses the Apostles as *agents* in a miracle. It is a natural sequel to their Mission.

12 And the day began to wear away; and the twelve came, and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get victuals: for we are here in a desert place. 13 But he said unto them, Give ye them to eat. And they said, We have no more than five loaves and two fishes; except we should go and buy food for all this people. 14 For they were about five thousand men. And he said unto his disciples, Make them [1]sit down in companies, about fifty each. 15 And they did so, and made them all [1]sit down. 16 And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake; and gave to the disciples to set before the multitude. 17 And they did eat, and were all filled: and there was taken up that which remained over to them of broken pieces, twelve baskets.

[1] Gr. *recline.*

12. *the twelve came, and said unto him.* So, too, the other two Synoptists put the initiative with the Disciples. St John, on the contrary, makes our Lord take the initiative, and in so doing he is very likely consciously correcting the previous narratives from his

personal memory (his own narrative, bearing unmistakable evidence of an eyewitness, is of first-rate importance here).

The thought may have occurred independently to Christ and to His disciples, and Jesus have put His own question to Philip in John's hearing, while some of the others, unaware of this, propounded the problem to Him independently soon afterwards.

13. *Give ye.* The pronoun is emphatic. 'It is you, not they, who have to find the food.' There is a curious anticipation of this situation in the query of Elisha's servant when a hundred unexpected guests were to be fed: 'What, should I set this before an hundred men? But he said, Give the people, that they may eat . . .' (2 Kgs iv 43). According to Mark and John it would have cost more than 200 *denarii* to feed them with bread in the ordinary way.

We have no more than five loaves, &c. So Matthew and Mark; John (vi 9) makes Andrew say, 'There is a lad here,' (perhaps carrying the rations of the Twelve) 'which hath five barley loaves, and two fishes.' No doubt, again a conscious correction of, or addition to, the synoptic narrative.

14. *about five thousand men*: 'males' (ἄνδρες) specifies Luke; the other three, more explicitly, add 'apart from women and children.' Perhaps 7,000 to 7,500 in all.

Make them sit down. St Mark's narrative is, here again, strikingly more picturesque and vivid. In common with Matthew and John he mentions the 'green grass' (showing that it was the spring season), and exclusively he pictures the 'banqueting-companies' of fifty, in their varied oriental garb, as so many 'flower-beds' spread over the turf. (Mk vi 39, 40.)

16. Here, at the supreme moment of the narrative, the three Synoptists agree almost *verbatim*. Even if their sources were different, we should expect in each greater exactness at this point. St John for 'blessed' (εὐλόγησεν) has 'gave thanks' (εὐχαριστήσας)—significantly; for this miracle and the Sermon upon it which he alone records (preached on the morrow, a Sabbath, in the Synagogue at Capernaum, Jn vi 22–65), takes the place in his narrative of the institution of the Holy Eucharist (Lk xxii 14–23), even as the discourse to Nicodemus (Jn iii) seems to take the place of St Matthew's record of the institution of Christian Baptism (Mat xxviii 19). If, however, Christ did prepare His disciples for the Eucharist to come by a discourse on the 'Bread of Life,' that does not make this 'blessing' here a consecration of the Blessed Sacrament, any more than the blessing of Lk xxiv 30 (see note there).

Every pious head of a Jewish household solemnly blessed God and gave thanks at every meal. The disciples must have been long accustomed to this practice on their Master's part; but never yet had they seen so Divine a response to the Benediction.

17. *were all filled.* How? This is the best attested of all our Lord's miracles (cf. Weiss, quoted at length by Plummer *ad loc.*),

and one of the most difficult to rationalize. If each of the hungry people could have been given a tiny fragment of food, and the rest done by *suggestion*, that might yield a possible explanation. But the disproportion between the available food and the numbers to be fed make it a physical impossibility.

To disciples in all ages who have seen, in the spiritual sphere, their mean and minute contributions to the feeding of His flock blessed and multiplied beyond belief, the story of the Miracle is so charged with meaning that they cease to question.

St Augustine (on *St John* xxiv init., cf. also *Serm.* cxxx 1, quoted by Trench, pp. 288, 289) characteristically suggests that in this work and the Miracle of Cana we see the Creative Word effecting in a moment what He does year by year in the succession of the seasons—multiplying wine and bread in the vintage and the harvest.

It would be more consonant with present-day ideas of our Lord's marvellous works if (without derogation to the reality of His Divinity) we could attribute them all to the perfection of that human nature which He assumed at the Incarnation. Cf. note on iv. 40.

After this verse comes the ' Great Omission.' Our Gospel passes over the substance of Mk vi 45—viii 26, and takes up the Marcan narrative at viii 27, Peter's Great Confession, the scene of which is placed by both Matthew and Mark at Caesarea Philippi. Of the various attempted explanations of this phenomenon (see Preliminary Note on iv 14—ix 50, p. 57, and cf. Introd., p. xli) perhaps the simplest is that of Dr Vernon Bartlet (*Oxf. Studies*, p. 324), who thinks that here St Luke is working upon a source other than our second Gospel, but largely parallel with it, which contained the substance of Mk vi 7–44 followed immediately by that of Mk viii 27 sqq. See also Hawkins, *Oxf. Studies*, pp. 62–79.

(d) 18–27 *St Peter's Confession and the Doctrine of the Cross*

18–20. The Great Confession. As the Feeding of the Five Thousand, with its excited enthusiasm (Jn vi 15), can claim to be the climax of the Galilean Ministry so far as the crowds were concerned ; so this to the circle of the intimate Disciples. The Synoptists agree, St Matthew most emphatically (see Mat xvi 17–19), that it marks a crisis in the Disciples' conception of the Person of their Master ; and whereas St John seems to antedate the definite expression of the Lord's claims, and their perception of His Messiahship (see, e. g., Jn i 41, 45, 49), the probabilities would seem to be in favour of a true perspective in the earlier narratives ; and though in general St John's memory of actual facts and incidents be accurate enough to warrant his detailed corrections (see notes on *vv.* 12, 13 above), yet after many years his picture of the trend of feelings, movements, thoughts, and attitudes might suffer from ' foreshortening.'

18 And it came to pass, as he was praying alone, the disciples were with him : and he asked them, saying, Who do the multitudes say that I am ? 19 And they answering said, John the Baptist ; but others *say*, Elijah ; and others, that one of the old prophets is risen again. 20 And he said unto them, But who say ye that I am ? And Peter answering said, The Christ of God.

18. *as he was praying alone.* Very characteristic of this Gospel ; see note on iii 21, ix 28, and *Introduction*, p. xl. The scene, as the other Synoptists tell us, is Caesarea Philippi, on the northern frontier of Palestine, where Judaism and Paganism met. (See note on x 13.)

he asked them : realizing that it was now time that their conception of Him should become less naïve and nebulous. The first question (*v.* 18) is the prelude to the second (*v.* 20).

19. *they answering said.* The wording of their answer is a reproduction of ix 7, 8—the reports that had reached Herod. We may compare the questions asked of the Baptist by the deputation from Jerusalem, Jn i 19–21.

20. *Peter* : as always, foremost (cf. viii 45, ix 33) ; here to his credit. His answer, as given by the three Synoptists, may be tabulated as follows :

Mk (viii 29), ' Thou art the Christ.'
Lk (ix 20), ' The Christ of God.'
Mat (xvi 16), ' Thou art the Christ, the Son of the living God.'

The Christ of God, i. e. the Messiah, whom God has anointed and sent. All three Synoptists evidently regard it as the first confession of Jesus as Messiah.

St Matthew alone (xvi 17–19) records the famous response of our Lord, *Tu es Petrus*, on which so much (besides the Church itself) has been built (see Micklem, *St Matthew*, pp. 166–168, in this series) : and he, as well as St Mark, follows it up by the severe rebuke to Peter, ' Get thee behind me, Satan ' (Mat xvi 23, Mk viii 33). St Luke, impartially, omits both. Probably they were not in his source ; but he has been accused (A. B. Bruce, *Expos. Gk. Test.* i 46, ap. *Oxf. Studies*, p. 70) of a tendency to leave out or soften down incidents humiliating to the Disciples—a tendency to ' spare the twelve.' (For the grounds of this supposition—which is, of course, in line with his genial and sympathetic nature—see instances adduced by Sir John Hawkins, *Oxf. Studies*, as above.)

The fourth Evangelist, who has so little to say about the Northern Ministry, says nothing of Confession or Rebuke ; but in his first Epistle he has a close parallel : ' Whosoever believeth that Jesus is the Christ is begotten of God ' (1 Jn v 1, cf. iv 2). Cf. also Rom x 9, Phil ii 11.

21–27. The Doctrine of the Cross.

21 But he charged them, and commanded *them* to tell this to no man; 22 saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised up. 23 And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me. 24 For whosoever would save his [1]life shall lose it; but whosoever shall lose his [1]life for my sake, the same shall save it. 25 For what is a man profited, if he gain the whole world, and lose or forfeit his own self? 26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and *the glory* of the Father, and of the holy angels. 27 But I tell you of a truth, There be some of them that stand here, which shall in no wise taste of death, till they see the kingdom of God.

[1] Or, *soul*

21. *he charged them, and commanded them*: very emphatic. After the recent attempt (Jn vi 15) to force Him to lead a Nationalist insurrection, it was clear that the proclamation of His Messiahship would lead to more harm than good. According to the fourth Evangelist the Samaritan Woman (Jn iv 26, 29) had already recognized it—but that was in the isolated Samaritan country.

22. *The Son of man must suffer many things, &c.* This is Christ's first 'Prediction of His Passion.' He makes haste to set before them—what had surely been made clearer to Him in His time of prayer (*v.* 18)—the difference between what actually awaits Him and the career of earthly glory and conquest popularly expected for Him. This is a turning-point in the Gospel story, as Mk viii 31 and Mat xvi 21 make clear. The definite expression of what awaits Him (which must have been with Him, in embryo at least, since the Temptation) now first reaches His disciples, and the shadow of the Cross is over the rest of their wanderings. The thought recurs in our Gospel at the Transfiguration (ix 31 and xiii 33); at ix 44 comes the second Prediction; the third at xvii 25; the fourth and fullest Prediction at xviii 31–33. The phenomena of these Predictions of the Passion are of some interest, and desiderate further study.

St Mark gives three Predictions, in something like an ascending scale. The first (viii 31, cf. Mat xvi 21) answers to this almost word for word; the second (ix 31, cf. Mat xvii 22) comes after the incident of the Epileptic Boy, and adds the new thought of 'delivery into the hands of men,' the third (x 33, 34, not in Mat), uttered on

the last journey to Jerusalem, is the fullest of all, and refers to the Mocking, Spitting, and Scourging. St Luke gives all three, and at the same points in the narrative. His second (ix 44) is briefest, and gives nothing but the *differentia*—'shall be delivered up into the hands of men'; his first and fourth are closely parallel to the Marcan first and third, the fourth even fuller, adding 'shamefully intreated.' St Luke adds (ix 31) a reference to His 'Decease' (ἔξοδος) at the Transfiguration itself, and St Matthew (xvii 12), an incidental reference to His 'suffering' on the way down from the mountain (cf. Mk ix 12).

That the details should become clearer to our Lord's mind as 'His hour' drew nearer is quite natural, with His constant meditation on the Father's will and dedication of Himself to the Messianic purpose (cf. Jn v 30 and *passim*).

What is not so clear is (*a*) why at the *first* announcement (here and Mk viii 31) He should disclose so much detail to His disciples, and (*b*) how, if He did so, they could have remained so obtuse as they are consistently represented to have been in the narrative (see ix 45, xviii 34, xxiv 18–27). Edersheim, *L. and T.* ii 86 sqq., suggests that the language of this first Prediction may reflect something of the Evangelists' later experience. 'The Evangelists wrote it down in plain language, as fully taught them by later experience, that He was to be rejected by the Rulers of Israel, slain, and to rise again the third day. And there can be as little doubt that Christ's language (as afterwards they looked back upon it) must have clearly implied all this, as that at the time they did not fully understand it.'

If the mention of the Cross comes strangely early (but cf. v 35 note)—St Matthew mentions it, x 35, in the commission to the Twelve, St Luke first here (unless we are to reckon the allusion in v 35)—we must remember how common a sight it must have been, under Roman rule, to see a file of the condemned passing by laden with the instruments of their own crucifixion. So the obviously symbolic reference to the Cross in *v.* 23 may have blinded the disciples' eyes to the literal meaning of the Lord's prediction here. They perhaps took it as a vivid symbolic picture of an official rejection of His teaching and claims, followed by a swift revival and triumph.

23. *If any man would come after me*: 'If any man wills to come'—like St John's 'If any man willeth to do his will' (vii 17). The saying is definitely addressed 'to all,' and is not a 'counsel of perfection' for the few.

let him deny himself, and take up his cross daily. The last word, 'daily,' is peculiar to Luke. Matthew gives the rest (x 38, 39) at the commission of the Twelve, Mark here.

To 'take up one's Cross' may have been a proverbial expression (cf. last note). He has not yet mentioned *crucifixion*.

24. *save his life, &c.*: by cowardice and self-seeking—will have no life left worth having.

lose his life: a fuller expression of the *deny himself* of *v.* 23; real self-abnegation by absorption in the loyalty of following Christ.

The martyr-spirit—whether it be actually called to martyrdom or not—is the victorious spirit. He who gives all, wins all. Self-giving is the Divine law of life, for God is Love (1 Jn iv 16), and therefore of blessedness; and by self-surrender we find our true selves. Cf. 2 Tim ii 11–13.

25. *what is a man profited?* The Parable of the Rich Fool (xii 16–21) is a comment on this saying.

26, 27. The announcement of the Second Advent in glory (couched in familiar terms habitually applied by Jewish apocalypse to the coming of the Messiah) appropriately follows the Prediction of the Passion; even as the similar utterance recorded by St Matthew (xxvi 64) is made at the moment of His condemnation by the Sanhedrin.

27. *some of them that stand here.* There is a similar saying in the great Eschatological Discourse (xxi 32), 'This generation shall not pass away, till all things be accomplished'; and St Matthew gives one of apparently like import earlier in the charge to the Twelve (x 23), 'Ye shall not have gone through the cities of Israel, till the Son of man be come'—a verse rendered famous by the use made of it in Schweitzer's *Quest of the Historical Jesus*. These sayings are not very easy to justify from the point of view of subsequent history, and many have been led to believe that the limitations of our Lord's manhood—emphasized by Himself, in this context, in Mat xxiv 36 ('neither the Son, but the Father only')—caused in His mind a 'foreshortening' of the events which were to follow His Passion.

The three sayings quoted above (Lk ix 27, xxi 32, and Mat x 23) would all find a literal, if partial, fulfilment in that 'Advent for Judgement' which is represented by the Fall of Jerusalem, A. D. 70. The saying here is by all three Synoptists located as a prelude to the Transfiguration. We may (with the majority of the Christian Fathers) adopt this interpretation ourselves, with the proviso that it does not *exhaust* the meaning of the saying.

The 'Exodus' of Jesus, followed by the Descent of the Holy Spirit and its immediate consequences, certainly constituted a 'Coming of the Kingdom'—the Transfiguration was, to the three, an earnest and a foretaste of it. The passing of the Old Covenant, in A. D. 70, represented another stage, which John, and doubtless others (though not Peter or James), lived to see.

(e) 28–36 *The Transfiguration*

This episode is given by all three Synoptists (cf. Mat xvii 1–8, Mk ix 2–8), and all are in substantial agreement as to the facts, though it is not easy to piece together the resultant picture in all its details, as each Evangelist has touches of his own. The Lucan diction and phraseology is very marked in these verses; the

substantial contribution of his account is (1) that Moses and Elijah 'appeared in glory, and spake of his decease which he was about to accomplish at Jerusalem' (*v.* 31), and (2) that the disciples were 'heavy with sleep' and afterwards 'fully awake' (*v.* 32). St Matthew adds that it was (1) a 'luminous' cloud that overshadowed them (*v.* 5), that they were 'sore afraid' and 'fell on their faces' (*v.* 6), and that 'Jesus came and touched them' (*v.* 7); St Mark alone emphasizes the whiteness of the garment's appearance (*v.* 3).

The only other clear allusion to the event is in 2 Pet i 17, 18. Either Peter, James, or John must have originally told the story; and if it was Peter, it is tempting to suppose that, if 2 Peter as a whole be pseudonymous, those verses may belong to an original nucleus of the (admittedly later) Epistle, from the hand of the Apostle himself. If so it is interesting to note that the record of the Voice in 2 Pet i 17 corresponds most closely to St Matthew's version. (But see below on *v.* 35.)

As to the significance of the event; one of its principal lessons (cf. *v.* 32 and the previous Prediction of the Passion, *vv.* 21 sqq.) would seem to be that *in the Cross the Son of Man is glorified* (Jn xiii 31). Plummer aptly quotes from a sermon of St Leo. *In Transfiguratione illud principaliter agebatur ut de cordibus discipulorum scandalum crucis tolleretur.* (Serm. xliv, Migne, *P.L.* liv 310.)

For an eloquent and graphic description of the scene see Edersh. *L. and T.* (Bk iv, ch 1), vol. ii, pp. 91 sqq., esp. 93–98. Also Ruskin, *Modern Painters*, Part V, ch xx: 'The Mountain Glory.'

28 And it came to pass about eight days after these sayings, he took with him Peter and John and James, and went up into the mountain to pray. 29 And as he was praying, the fashion of his countenance was altered, and his raiment *became* white *and* dazzling. 30 And behold, there talked with him two men, which were Moses and Elijah; 31 who appeared in glory, and spake of his [1]decease which he was about to accomplish at Jerusalem. 32 Now Peter and they that were with him were heavy with sleep: but [2]when they were fully awake, they saw his glory, and the two men that stood with him. 33 And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three [3]tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said. 34 And while he said these things, there came a cloud, and over-

[1] Or, *departure* [2] Or, *having remained awake* [3] Or, *booths*

shadowed them: and they feared as they entered into the cloud. 35 And a voice came out of the cloud, saying, This is [1]my Son, my chosen: hear ye him. 36 And when the voice [2]came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.

[1] Many ancient authorities read *my beloved Son.* See Mat xvii 5; Mk ix 7.
[2] Or, *was past*

28. *about eight days*: 'six days' in Matthew and Mark. Luke adds in the extremes (cf. 'after three days' of the Resurrection—i. e. from Friday evening till Sunday morning). A week's pause for meditation on the teaching of ix 21–27, in the beautiful neighbourhood of Caesarea Philippi, at the foot of Mt. Hermon.

Peter and John and James. See note on viii 51.

into the mountain. Not Tabor, in the plain of Esdraelon, for it had a village at the top, which Josephus subsequently fortified against Vespasian (*B.J.* IV i 8); yet the tradition of Tabor (found in Cyril of Jerusalem xii 16) is so strong in the East that the Feast of August 6 is called τὸ θαβώριον. Matthew and Mark both specify 'a high mountain.' Hermon, the snowy height that dominates the whole of Palestine, is almost certainly 'the mountain,' though we cannot suppose that they made the elaborate Alpine ascent to one of the highest peaks something like 9,200 feet up. The text says 'into' the mountain.

28, 29. *to pray . . . as he was praying.* Only (and characteristically) in St Luke. Prayer had given Him the vision of the Holy Dove, and the first 'Voice' (iii 21 sq.), prayer was to give Him the vision of the angel in Gethsemane (xxii 43); here, at the climax and middle point of His Ministry, it is to give Him an earnest of the post-resurrection glory—that which He declined, as premature, in the Temptation (cf. note on iv 9).

the fashion of his countenance was altered. Matthew and Mark give phrases corresponding to 'metamorphosis,' which Luke the Gentile naturally avoids, because of the pagan associations of that word. Matthew adds 'his face shone as the sun.'

his raiment. An instance of the power of spirit over matter familiar to all spiritualists. The spiritual visitants at the sepulchre appear as 'two men in dazzling apparel' (xxiv 4) and so too the angels of the Ascension (Ac i 10).

30. *two men, which were Moses and Elijah.* The word translated 'which' (οἵτινες) may mean 'such that they were' (i. e. 'who obviously were'), or 'who (though the disciples did not realize it at the moment), as a matter of fact, were.'

They represent respectively the Law and the Prophets. It is perhaps not without significance that of each it should have been recorded that he fasted forty days in solitude on, or near, the

'Mount of God' (Ex xxiv 18, 1 Kgs xix 8). F. J. Badcock (*J.T.S.*, July 1921) suggests that it was really Moses and *John the Baptist* who appeared—the first and last of the 'Prophets.' Cf. Mat xi 13,14, Mk ix 11–13.

31. *spake of his decease*: His 'exodus' (ἔξοδος) or 'going forth.' Plummer notices how in Ac xiii 24, in his record of St Paul's sermon at Antioch in Pisidia, Luke uses the corresponding word εἴσοδος—'coming in'—of His first Advent proclaimed by John. Mystically the triumph through death which He 'accomplished at Jerusalem' is the antitype of that 'Exodus' which the Passover feast commemorated. 'Christ our Passover' is the burden of the Easter Psalm.

32. *heavy with sleep.* Is this verse added to explain what happened before the Vision? It is very natural if we suppose, with Edersheim, that they began their ascent after sunset on the Friday and arrived in full night. Here there is no reproach from Christ, as to the three when 'heavy with sleep in Gethsemane' (Lk xxii 46).

when they were fully awake: literally (cf. R.V. margin) *having remained awake.* It may be interpreted that they fought the drowsiness, and saw the Vision between sleeping and waking.

they saw his glory. So 2 Pet i 17; cf. Jn i 14. The Fourth Evangelist does not mention this great event; but neither does he refer to many another undisputed episode. Presumably he had nothing to add or to correct. But there is an atmosphere of the Transfiguration pervading his entire Gospel, from i 14 onwards.

33. *as they were parting from him.* Luke, only, explains Peter's eagerness. Papini (p. 351) suggests that this disappearance of Moses and Elijah shows them no longer needed. Cf. the 'hear ye him' of *v.* 35.

Peter said . . . Master. The word (ἐπιστάτα) which seems to have been habitual with him (see on viii 45).

it is good for us to be here. Words echoed by the devout retreatant as his spiritual exercise draws to a close.

three tabernacles: 'booths' of branches such as were constructed for the Feast of Tabernacles in September. For Christ's attendance at the Feast this year see x 38 (Jn vii—ix). Hermon is well wooded on its slopes, and there is brushwood quite near the summit (Edersh., p. 95), though perhaps Peter did not stay to consider practical possibilities.

one for thee . . . Moses . . . Elijah. At this stage, it is clear Peter must have realized (see on *v.* 30) who the Lord's attendants were, for these words are identical in all three accounts. His instinct is to be helpful under the new conditions: 'his first thought is to be of service. . . . An Alpine guide would have spoken in much the same way.' Latham, *Pastor Pastorum*, p. 248.

not knowing what he said. Mark supports this with 'he wist not what to answer.' If, with Tertullian, we could interpret this of a 'rapt ecstasy,' it would go far to provide a naturalistic explanation

of the whole episode. Peter—presumably the divulger of the story—was confessedly beside himself at the time! But, according to his story (cf. *plur.* in 2 Pet i 17, 18), all three saw and heard; and Luke, who distinguishes the variety of effect of the vision at St Paul's conversion (Ac ix 7), says nothing of it here.

Clearly there was something of spiritual exaltation—such would be necessary for the three to see what was there to be seen—but not so much, or of such a kind, as to stamp the story as 'entirely subjective.' A God-given vision granted to all three at once, and helped by 'telepathic' communion with the spirit of their Master, represents, perhaps, the kind of 'subjectivity' that is permissible.

34. *a cloud.* In all three narratives this cloud—Matthew describes it as a 'luminous cloud'—interrupts Peter's request. From the language of the other two we might have supposed that the cloud simply enveloped the three celestial figures. This was not Luke's interpretation, as is clear from the next clause.

they feared as they entered into the cloud. Mark puts the 'fear' before the coming of the cloud; Matthew after, at the sound of the Voice. Here it would seem to denote a 'foreboding of the supernatural' such as might thrill any imaginative person entering a mountain-cloud at night; but would be intensified by the unique circumstances.

35. *a voice*: as at the Baptism (iii 22). The three records may be tabulated as follows:

(*a*) Mk (ix 6), 'This is my beloved Son: hear ye him';
(*b*) Lk (ix 39), 'This is my Son, my chosen: hear ye him';
(*c*) Mat (xvii 5), 'This is my beloved Son, in whom I am well pleased: hear ye him.'

To which may be added (though its independent value is very doubtful):

(*d*) 2 Pet (i 18), 'This is my beloved Son, in whom I am well pleased.'

(*d*) is a repetition of the Voice at Baptism, and (*c*) incorporates a phrase from that passage. The fact that the affinity between the two utterances would be obvious to all corroborates the divergence of Mark and Luke from the earlier utterance. If, with D (*Codex Bezae*), we accept in iii 22 the reading 'Thou art my beloved Son, this day I have begotten thee,' the divergence becomes still more marked.

If we are to choose, it would be natural to regard (*a*) and (*b*) as representing the truest record, and in (*c*) find an assimilation to Mat iii 17. The words 'Hear ye him' are distinctive of this occasion, and fundamental. They mark Jesus out (not Moses, or Elijah) as the last Voice to be listened to. Had the confidence of the disciples been shaken by the disclosures of ix 22 sqq.?

36. *And when the voice came, Jesus was found alone.* R.V. marg. is probably right on the point of grammar—'After the voice *was past*.' Mark (ix 8) is much more vivid: 'And suddenly looking round about, they saw no one any more, save Jesus only.' Matthew

also (xvii 7, 8) adds something—they had fallen on their faces for fear, he says, when the Voice came—'And Jesus came and touched them and said, Arise and be not afraid. And lifting up their eyes, they saw no one, save Jesus only.'

they . . . told no man. Matthew and Mark say that Jesus on the way down commanded them to keep it secret 'till the Son of Man be risen from the dead.'

(f) **37–43** *The Epileptic Boy* (Trench, *Mir.*, pp. 334–345)

The transition from the Mount of Transfiguration to the depressing and squalid scene below is one of the most dramatic in the Gospels, and has been a favourite subject of Christian Art, where the three Apostles are usually depicted as fast asleep (*v.* 32). The most famous is Rafael's great picture at the Vatican, 'on which his last working hours were spent, and which was carried at his funeral before its colours were dry' (Poynter, *Classic and Italian Painting*, p. 161). He depicts the Transfiguration above, and the episode of the Epileptic Boy below. Plummer aptly suggests that we may see here *three scenes*: (*a*) Christ and the saints in glory; (*b*) the chosen three, blinded by the light; (*c*) the remaining nine baffled by the power of darkness (p. 254). Cf. also Jameson, *Hist. of O. L.*, vol. i, pp. 342 sqq.

The rude shock of life below comes home to every priest who after a Retreat has had to make a sudden plunge into the more sordid side of pastoral work. Happy he with whom the Master descends, as here, to set things right!

37 And it came to pass, on the next day, when they were come down from the mountain, a great multitude met him. 38 And behold, a man from the multitude cried, saying, [1]Master, I beseech thee to look upon my son; for he is mine only child: 39 and behold, a spirit taketh him, and he suddenly crieth out; and it [2]teareth him that he foameth, and it hardly departeth from him, bruising him sorely. 40 And I besought thy disciples to cast it out; and they could not. 41 And Jesus answered and said, O faithless and perverse generation, how long shall I be with you, and bear with you? bring hither thy son. 42 And as he was yet a coming, the [3]devil [4]dashed him down, and [5]tare *him* grievously. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father. 43 And they were all astonished at the majesty of God.

[1] Or, *Teacher* [2] Or, *convulseth* [3] Gr. *demon.*
[4] Or, *rent him* [5] Or, *convulsed*

37. *a great multitude.* As Moses, descending from Mt. Sinai, hears the discordant shouts of the idolaters, so our Lord is welcomed by the wrangling voices of the crowd: and doubtless, like Moses, He had premonition of what He had to face (cf. Ex xxxii 17 sqq.).

38. *a man . . . cried . . . Master.* Not St Peter's word (*v.* 33) but the usual 'Teacher' (διδάσκαλε). The man probably said 'Rabbi.' Mark has Luke's word; Matthew 'Lord' (κύριε).

mine only child. Luke loves these touches of pathos: cf. his account of the Widow's son (vii 12) and Jaïrus' daughter (viii 42).

39. *he suddenly crieth out . . . and it hardly departeth from him, bruising him sorely.* Hobart (*op. cit.*, pp. 17–20) claims that these phrases, together with the '*look upon*' of the preceding verse—which represent St Luke's additions to the Marcan account (Mk ix 17 sqq.), with the 'foaming' common to both—are medical expressions, and Harnack (*op. cit.*, pp. 186 sqq.) remarks that they 'elucidate the description of the disease by telling of symptoms that are characteristic of epilepsy.' On the other hand, Cadbury (*Style and Lit. Method of St Luke*, p. 48) dwells on the omission of 'such symptoms as deafness, dumbness, grinding of the teeth, pining away, falling and rolling, death-like coma on the ground,' and points out that Luke has no reference, here or in viii 26 sqq., to the 'self-destructive tendency' indicated in the parallel passages of the second Gospel (Mk v 5, ix 22). Nor does he mention here the question and answer (Mk ix 21) as to the duration of the disease. A comparison, however, of the second and third Gospels here makes it almost certain that Luke had not seen the passage in Mark, but was drawing on an independent source. (See Dr V. Bartlet's convincing argument in *Oxf. Stud.*, p. 343.)

Among Luke's unaccountable omissions (if he had seen Mk ix 21–27) are the father's memorable words, 'I believe; help thou mine unbelief.' If that be so, we may perhaps place St Luke's additions to his credit without expecting him to add all the details of a source which (however interesting its details would have been to him) he had not seen.

Professor Cadbury's argument, however, suggests caution and restraint in the application of the 'Medical Language' test.

Hobart's reference to Aretaeus (*loc. cit.*) is applicable to all three accounts. He notes that that eminent physician, probably a contemporary of St Luke, 'in treating of epilepsy, admits the possibility of this disease being produced by demoniacal possession.' Trench (*Mir.*, p. 393) quotes Paulus Aegineta, 'the last of the great physicians of the old world,' on epilepsy (iii 13): a description remarkably like this, in which the Lucan 'crying out' and 'foaming' are prominent.

40. *they could not.* They were deprived of their Master and of their three leading colleagues. Yet they had been given experience in the recent Mission (ix 1; 'devils,' however, are not mentioned in ix 6, as they are later in the case of the Seventy, x 17). Can it be

that lack of confidence bred a lack of *unanimity* as to the methods to be employed ? A fatal obstacle—as modern psychic experience would show—to the successful action of spirit upon spirit.

41. *O faithless and perverse generation.* Addressed, clearly, not to the disciples, but to the multitude. Cf. the similar sad protest in Jn viii 25 (R.V. marg.). It suggests a plot of Christ's enemies to strike a blow at Him through His disciples in His absence. The man came, without right faith, impelled by the crowd ; the crowd (ultimately instigated by the hostile group), partly out of curiosity, partly in the hope of demonstrating a flaw in the working of these boasted cures. Nothing but an overwhelming force of faithful prayer (Mk ix 29, Mat xvii 20) could avail in so unsympathetic an atmosphere.

42. *the devil dashed him down.* Mark (ix 20) tells us that the boy 'wallowed foaming' on the ground, and after the exorcism 'became as one dead ; insomuch that the more part said, He is dead,' and that Jesus 'took him by the hand, and raised him up.'

gave him back to his father. Characteristic of St Luke (cf. vii 15). Characteristically again, he omits (if it was in his source) the rebuke to the disciples implied in Mk ix 29 and expressed in Mat xvii 20. So he omits the rebuke to Peter after the Great Confession, and the fact that 'all forsook Him' at the arrest. See further, note ix 20.

43a. *the majesty of God.* St Luke constantly makes note of the vivid impression made on those who witnessed the works and listened to the words of Jesus ; e.g. v 9, 15, vi 11, xiii 17, xviii 37, xx 26, and especially the way they 'praised God' for these works, vii 16, xviii 43, xix 37. See Adeney, *ad. loc.*, and Hawkins in *Oxf. Stud.*, p. 87.

(g) 44–50 *Second Prediction of the Passion ; Competition within and without the Twelve*

43b–45. Second Prediction of the Passion. See note on *v.* 22.

But while all were marvelling at all the things which he did, he said unto his disciples, 44 Let these words sink into your ears : for the Son of man shall be delivered up into the hands of men. 45 But they understood not this saying, and it was concealed from them, that they should not perceive it : and they were afraid to ask him about this saying.

43b. *But while all were marvelling.* The other two Synoptists (Mk ix 31, Mat xvii 22) definitely disconnect what follows from the preceding incident, prefacing this prediction with 'while they abode in Galilee.' With Luke the connexion is clear and purposeful, a desire to correct in the disciples' minds the false impression suggested by the enthusiasm of the crowd. Their human instinct would be to let this efface the memory of the former prediction, with its haunting associations, and hark back to the sunny days of unalloyed hopefulness.

44. *Let these words sink into your ears.* A Hebraism, emphatically calling for attention. 'Just now men seem enthusiastically loyal; but make no mistake: it is into the hands of men that I am to be given up.' The word for 'delivered up' is the identical word used of Judas' transaction in xxii 4. It forms the common feature in the three accounts of this second Prediction. Matthew and Mark add (as in the first Prediction) reference to the Death and Resurrection. Perhaps Luke (or his source) is right, and the addition (in Matthew and Mark) is a case of 'assimilation.'

45. *But they understood not . . . perceive it.* An intensely Hebraic pleonasm such as the Gentile Evangelist would hardly have invented for himself. This again argues (cf. Dr V. Bartlet, *Oxf. Stud.*, p. 321) a non-Marcan source. The verse is almost exactly reproduced in xviii 34 at the third and fullest Prediction of the Passion.

it was concealed from them. St Luke sees in their dullness something providential or purposeful. Compare our Lord's words in Jn xvi 4: 'These things have I spoken to you, that when their hour is come, ye may remember them, how that I told you.' The unintelligible but remembered saying acquired an evidential value afterwards, and they realized the open-eyed and voluntary self-sacrifice of their Master.

afraid: in Mat xvii 23 'were exceeding sorry.' They shrank from the possibility of more unwelcome disclosures. Mark has (as here) 'they were afraid to ask him.' Why? There may have been in the original source a record of the rebuke to Peter which Mark records (Mk ix 33) though Luke does not. On Luke's 'tendency to spare the Twelve,' see note on ix 20.

46–50. Competition within and without the Twelve. The strife for pre-eminence (*vv.* 46–48), and the unattached disciple (*vv.* 49, 50).

Here again St Luke is following the Marcan sequence (Mk ix 33 sqq.), though in Mark the second incident is followed by a longer discourse. Matthew interposes the episode of the Temple-tribute (xvii 24–27) before that of the 'little child,' following the latter up by (*a*) a discourse on 'offending the little ones,' and (*b*) a second on forgiveness, clinched by the Parable of the Unmerciful Servant (xviii 6–35).

46 And there arose a reasoning among them, which of them should be [1]greatest. 47 But when Jesus saw the reasoning of their heart, he took a little child, and set him by his side, 48 and said unto them, Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is [2]least among you all, the same is great.

[1] Gr. *greater.* [2] Gr. *lesser.*

46. *which of them should be greatest.* In Mk ix 33 sqq. the circumstances are more vividly narrated. As they enter Capernaum after a journey, our Lord shames them by asking what they had been reasoning about on the way. It was this dispute. St Luke completes the picture when he says that Jesus

47. *saw the reasoning of their heart*: cf. v 22 and Jn ii 25. He read their thoughts from their flushed and excited faces, though the actual quarrel was over.

The contentious ambition here described was intimately connected with their slowness to take up the lesson of the Cross. The other Synoptists (Mat xx 20–28, Mk x 35–45) relate a special instance of this ambition in the sons of Zebedee, on the last journey up to Jerusalem; Luke (who omits this: cf. note on ix 20) alone tells how the same spirit intruded even into the sacred atmosphere of the Last Supper (xxii 24 sqq.), where he introduces much of the lessons of Mk x 35–45.

he took a little child. The youngest and least imposing of His followers. A ninth-century tradition identifies him with Ignatius, afterwards Bishop of Antioch, martyred under Trajan, whose extant epistles are among the most precious documents of early Christian literature.

set him by his side. Matthew adds that He 'called him unto him,' and Mark says He 'took him in his arms.' To sit beside Him was the privilege coveted by James and John (Mat xx 21) or by their mother for them. St Luke does not, like St Matthew, collect various sayings about children here, but see x 21, xvii 2, xviii 15.

48. *Whosoever shall receive this little child, &c.* Matthew gives the substance of this verse earlier, in the charge to the Twelve, x 42 ('give . . . one of these little ones . . . in the name of a disciple') and x 40 ('he that receiveth me . . .'). Mk ix 37 is more emphatic and characteristic: 'receiveth not me, but him that sent me.'

The lesson is that true dignity lies in humble service to the apparently insignificant: and that to welcome a little child for Christ's sake is to welcome the Eternal Father.

him that sent me: though found in all three Synoptists, is more characteristic of the fourth Gospel (Jn iv 34, v 20, vi 38). It expresses at once His union with the Father, His humble obedience, and His sense of Mission.

49, 50. The Unattached Disciple. St Matthew omits this incident and substitutes Peter's difficulties with his brother, and the lessons on Forgiveness (xviii 15 sqq.). St Mark (ix 38 sqq.) is parallel to St Luke, with only verbal differences.

49 And John answered and said, Master, we saw one casting out [1]devils in thy name; and we forbade him, because he followeth not with us. 50 But Jesus said unto him, Forbid *him* not: for he that is not against you is for you.

[1] Gr. *demons*.

49. *John answered and said*: 'answered' is peculiar to Luke, and by it he seems to connect this incident causally with the foregoing. John had on his mind an incident of the recent mission, when he and his companion, James, had 'forbidden' an exorciser, not of the band, who was (it would seem successfully) using the name of Jesus. The phrase 'in my name' (*v.* 48), and the exhortation to receive the humblest and most unlikely follower, renews his disquiet of conscience; so he honestly blurts out his confession, and exposes his past action to the Master's criticism.

Master (ἐπιστάτα). See note on viii 24.

50. *Jesus said unto him.* As in *v.* 58, there is no tone of rebuke or censure.

Forbid him not. Clearly the man had been acting in a spirit quite different from that of the Jewish exorcists who presumed to use the Name at Ephesus, and whose discomfiture is described by Luke in Ac xix 13–16.

he that is not against you is for you. With this generous saying, of which the converse and complement is given in xi 23, closes the first main part of the Gospel. With the next verse our Evangelist starts as it were a pioneer journey without the companionship of his fellow Synoptists.

IX 51—XIX 27 ST LUKE'S NEW CONTRIBUTION TO THE GOSPEL HISTORY

THE 'JOURNEYS TOWARDS JERUSALEM.'

[It is doubtful whether the section should not conclude at xviii 14. See below.]

The bulk of the matter contained in this long section has no parallel in the other Gospels; and it may be claimed (cf. Hawkins, *Oxf. Stud.*, p. 59) that here the Evangelist entirely disuses his Marcan source as a direct authority, though minor parallels with the first Gospel are not infrequent, especially in chapters xi and xii—passages which appear in St Matthew in an entirely different order, and range from Mat vi to Mat xxv.

These 350 verses are called 'The Great Insertion,' because they have the appearance of being inserted (somewhere about Mk x 1) between the two Marcan narratives of the Galilean Ministry and the Passion.

Not only is this section, as a whole, peculiar to St Luke, but some of its most notable items—like the Parable of the Good Samaritan (x 29–37) and the episode of the Ten Lepers (xvii 11–19)—are intensely Lucan in style and phraseology (see V. H. Stanton, *The Gospels as Historical Documents*, ii, pp. 227 sqq.).

It is noticeable also that the parables here are, in the main, not 'Parables of the Kingdom,' but moral and spiritual lessons addressed primarily to the individual: and that in their telling there is less

of the imagery of external Nature, and more of 'human emotions and motives, inner debatings and actions, which are vividly described' (*ib.* 231). The apparent exception is the Barren Fig-tree (xiii 6–9); but here also the conversations between the proprietor and the gardener form a marked feature (*ib.*).

The 'Great Insertion' proper may be said to end at xviii 14, where St Luke converges once more on the synoptic tradition in the incident of the Little Children (cf. Mat xix 13–15, Mk x 13–16); but the following 55 verses still contain a large proportion of exclusively Lucan matter, and are more conveniently attached to this section by way of analysis.

As it stands, the section purports to be a record of the last part of the Saviour's earthly ministry from the moment when He finally 'set His face towards Jerusalem' to the time of His entry into that city on Palm Sunday.

Notes of time appear (xi 27, 37, 53, xii 1, 13, xiii 1, 31, &c.) linking one paragraph to another, and there are recurrent allusions to 'journeying' or 'journeyings' toward the Holy City (ix 51, 57, x 38, xiii 22, xiv 25, xvii 11).

Many think that these allusions are an arbitrary literary device, by which the Evangelist finds room, in an apparently historical framework, for a mass of undated matter which he has collected. Others (as Wendt and Weiszäcker ap. V. H. Stanton, *op. cit.* ii, p. 227, and V. Bartlet in *Oxf. Stud.*) suppose that St Luke was drawing mainly on a documentary source: either the source common to him and St Matthew (Q) or, as Weiszäcker conjectures, a fuller document in which Q and another MS had already been combined. Dr Bartlet (*Oxf. Stud.*, pp. 351 sqq., cf. Dr Sanday, p. xxxi) argues from the marked 'Samaritan' references (ix 52, x 33, xvii 11 sqq.) and other indications that much may have come from the household of Philip the Evangelist at Caesarea (see Introd., p. xxi).

Dr Stanton takes a middle course, and suggests (ii 230) that the references to journeyings and the placing of this matter where it comes involve indeed something of a literary 'device', but that 'this manner of presenting the subject-matter commended itself to him as the true one.'

'By this device he was able, without greatly altering the substance and arrangement of his document, consisting (as it did) mainly of Sayings and Discourses, to transform it into a narrative of Travel, and so to fit it for inclusion into a work of history. The allusions to change of place could be, and in all probability were, introduced at points where there was a convenient break in the sense, so that it was natural to suppose that the teaching which followed was spoken on a different occasion . . .'

But there are indications that, in outline at least, the scheme which St Luke here presents to us not only 'commended itself to him,' but was also, in certain ways, truer to the facts than he had

the opportunity to demonstrate to us. St Luke here, as elsewhere, forms the link between the Synoptists and the fourth Gospel. (See Introd., p. xxiv sq., and notes on xxii 32 and 37.)

We have attempted, in spite of Dr Plummer's note (*Commentary*, p. 261), to bring out the full value of the hints in Lk x 38 and xiii 31 sqq., and to place them in line with the indications in St John, who records, between the Feeding of the Five Thousand and the Passion, at least two visits to Jerusalem: (*a*) at the Feast of Tabernacles (Jn vii 1—x 21), and (*b*) at the Feast of Dedication (Jn x 22–42). The visit to Bethany recorded in Jn xi necessarily implies previous familiarity with Martha and Mary, and so corroborates St Luke's account (x 38 sqq.) of an earlier visit to them.

The very vagueness of our Evangelist's references to time and place witnesses, as Dr Plummer notes (*ad loc.*), to his *honesty*. He will not advance in definiteness beyond what his authorities justify. The general parallel with the scheme of the fourth Gospel, and in particular the striking congruity of his picture of the two Sisters of Bethany (though he seems not to know the name of their village), suggests historical *accuracy*; while the mass of important matter which he has collected in this section testifies to his industry. Thus internal evidence is not lacking that in these chapters he has redeemed the promise of his dedicatory preface (i 1–4).

The section ix 51—xix 27 may be analysed as follows:

(1) ix 51—x 42. From the conclusion of the Galilean Ministry to the visit to Bethany (Feast of Tabernacles, Sept. A. D. 29: Jn vii—ix).
(2) xi 1—xiii 35. From the visit to Bethany to the Lament over Jerusalem (Feast of Dedication, Dec. A. D. 29: Jn xi 22).
(3) xiv 1—xvii 10. From the Lament over Jerusalem to the Pilgrimage up to the Last Passover.
(4) xvii 11—xix 27. The last Peraean Mission and Journey up to the Passover of the Passion.

(1) First Period of the 'Journeyings'

(*a*) ix 51–56. James and John rebuked.
(*b*) ix 57–62. Candidates for Discipleship.
(*c*) x 1–20. The Mission of the Seventy.
(*d*) x 21–24. The Joy of the Lord.
(*e*) x 25–37. The Lawyer's Question: Parable of the Good Samaritan.
(*f*) x 38–42. Mary and Martha.

(2) Second Period of the 'Journeyings'

(*a*) xi 1–13. Instruction on Prayer.
(*b*) xi 14–26. Exorcism of a devil, and teaching thereon.
(*c*) xi 27–28. True Blessedness.
(*d*) xi 29–36. The Demand for a Sign.
(*e*) xi 37–54. Denunciation of Pharisees and Lawyers.

(*f*) xii 1–12. Frankness and Fear.
(*g*) xii 13–21. Warning against Covetousness : Parable of the Rich Fool.
(*h*) xii 22–34. Warning against Anxiety.
(*i*) xii 35–48. Readiness and Stewardship.
(*j*) xii 49–59. The First Advent and the Signs of the Times.
(*k*) xiii 1–9. The Lesson of Calamities : the Barren Fig-tree.
(*l*) xiii 10–17. Healing of the Infirm Woman.
(*m*) xiii 18–21. Parables of the Leaven and the Mustard Seed.
(*n*) xiii 22–30. Who will be saved ?
(*o*) xiii 31–35. Answer to the Warning about Herod.

(3) Third Period of the 'Journeyings'

(*a*) xiv 1–24. Earthly and Heavenly Feasts—Humility and Precedence—True Hospitality—Parable of the Great Supper.
(*b*) xiv 25–35. On Counting the Cost.
(*c*) xv 1–32. Seeking the Lost—The Lost Sheep (3–7), the Lost Coin (8–10), the Lost Son (11–32).
(*d*) xvi 1–18. Parable of the Unjust Steward : Pharisaic Scoffers rebuked.
(*e*) xvi 19—xvii 4. Parable of Dives and Lazarus : Responsibility for Others.
(*f*) xvii 5–10. Instruction on Faith and Humility.

(4) Fourth Period of the 'Journeyings'

(*a*) xvii 11–19. Healing of the Ten Lepers.
(*b*) xvii 20–37. The Coming of the Kingdom : The Days of the Son of Man.
(*c*) xviii 1–17. Prayer and Humility : The Importunate Widow, the Pharisee and the Publican, the Little Child.
(*d*) xviii 18–30. The Rich Ruler's Question : Riches and the Kingdom.
(*e*) xviii 31–34. Fuller Prediction of the Passion.
(*f*) xviii 35–43. The Blind Man at Jericho.
(*g*) xix 1–10. The Incident of Zacchaeus.
(*h*) xix 11–27. The Parable of the Pounds.

(1) IX 51—X 42 First Period of the 'Journeyings' : from the conclusion of the Galilean Ministry to the Visit to Bethany

This section includes the important narrative of the Mission of the Seventy, and it is more than probable (cf. Dr Bartlet, *Oxf. Stud.*, pp. 344–346) that its facts were ultimately derived from a member or members of that band—possibly St Philip (see note on x 1).

Dr Bartlet thinks St Luke had it already in documentary form, and certainly there seem to be traces of an Aramaic or Hebrew original.

(a) IX 51–56 *The Churlish Samaritans; James and John rebuked*

51 And it came to pass, when the days [1]were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem, 52 and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. 53 And they did not receive him, because his face was *as though he were* going to Jerusalem. 54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them [2]? 55 But he turned, and rebuked them [3]. 56 And they went to another village.

[1] Gr. *were being fulfilled.* [2] Many ancient authorities add *even as Elijah did.* [3] Some ancient authorities add *and said, Ye know not what manner of spirit ye are of.* Some, but fewer, add also *For the Son of man came not to destroy men's lives, but to save* them.

51. *when the days were well-nigh come that he should be received up.* This phrase introduces the mass of new material which St Luke is about to incorporate. It is Aramaic in character, and corresponds to Ac ii 1 (*ἐν τῷ συμπληροῦσθαι*). Here, however, an interval must be posited; and the record seems to demand a period of some months.

received up. It is the word used of the Ascension in the appendix to the second Gospel (*ἀναλήμψις*, cf. Mk xvi 19), and three times in the first chapter of the Acts (i 2, 11, 22). It is significant that the Evangelist (or his 'source') looks beyond the Crucifixion and even the Resurrection.

he stedfastly set his face. Another Hebraism, frequent in Ezekiel (nine times, vi 2, xx 46, xxi 2, &c.). Cf. next verse 'before his face.'

52. *messengers*: from among the disciples. A tentative measure, leading up to the Mission of the Seventy (x 1), who are also 'sent before his face,' to herald His coming. Possibly it is a precaution, in anticipation of some such difficulty as is described in the next verse.

a village of the Samaritans. The Samaritans are here first named by St Luke, who mentions them three times in the Gospel (here, x 33, and xvii 16) to St Matthew's once (x 5, where the Twelve are forbidden to visit Samaritan cities); and also in Ac viii records the conversion of Samaria at St Philip's preaching. Hence the conjecture that St Luke owes his special knowledge of, and interest

in, Samaritans to St Philip, whose guest we know he was (Ac xxi 8–10) ' for many days.'

53. *because his face was as though . . .* A Hebraism, *lit.* ' His face was going.' The Samaritans, to whom He was willing to give this second opportunity after the genuine welcome He had received at Sychar (Jn iv 40), exhibited the traditional (and reciprocated) prejudice which made the average Jew of Galilee avoid the direct route to Jerusalem and journey by way of Peraea, on the other side of Jordan. Cf. note on x 34.

54. *James and John.* 'Boanerges,' sons of thunder, was the Master's nickname for the brothers (Mk iii 17). Here the sons of thunder wish to call down the lightning. The A.V. reads : ' . . . consume them, *even as Elias did ?* But he turned, and rebuked them, *and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them.* And they went to another village.' The words italicized are deficient in MS authority, and evidently represent an early gloss. The first clause (referring to Elijah's action in 2 Kgs i 10, 12) is very much to the point, and was almost certainly in the minds of the questioners. Was the analogy of Elijah suggested to James and John by his appearance in ix 30 ?

(b) **57–62** *Candidates for Discipleship*

Sir John Hawkins (*Oxf. Stud.*, p. 57) suggests that these verses may represent a sifting of disciples preparatory to the appointment of the Seventy.

Three hesitating disciples : the first two (*vv.* 57–60) = Mat viii 19–22 ; the third (*vv.* 61, 62) peculiar to Luke.

In St Matthew these episodes come quite early, after the ' Day of Miracles at Capernaum.' Hawkins regards the two records as both from Q (*Oxf. Stud.*, pp. 114, 123) in spite of the considerable variations. If so, which Evangelist has misplaced them ? St Matthew, who groups, and is apt to put things early (as in the Sermon on the Mount) ? Or has St Luke grouped two earlier cases with his own (*vv.* 61, 62) belonging to this period ?

57 And as they went in the way, a certain man said unto him, I will follow thee whithersoever thou goest. 58 And Jesus said unto him, The foxes have holes, and the birds of the heaven *have* [1]nests ; but the Son of man hath not where to lay his head. 59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. 60 But he said unto him, Leave the dead to bury their own dead ; but go thou and publish abroad the kingdom of God.

[1] Gr. *lodging-places.*

61 And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. 62 But Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

57. *a certain man.* In St Matthew 'a scribe.'

58. *Jesus said unto him*: warning an enthusiastic volunteer of the hardships incident to a genuine following of Christ. Foxes have *earths* and the birds *roosts*. The feeble and faint-hearted are debarred by Deut xx 2–9 from taking part in war.

59. *he said unto another.* Here our Lord takes the initiative. The corresponding figure in Mat viii 21 appears to be a volunteer, or already a 'disciple.'

to go and bury my father. Cf. the incident of Elisha's call, 1 Kgs xix 20. The man depicted here was not, like the first and third, a volunteer for discipleship. Jesus called him—knowing his circumstances—and he demurred. We need not suppose that his father was actually lying dead. He very likely meant, 'Let me wait till my aged father dies and is buried.'

60. *Leave the dead . . .* The proverbial form of these words makes them seem harsher than they really are. 'Respond to the call of a new life and mission.' Like the High Priest (Lev xxi 11) and the Nazirite (Num vi 6, 7) he must not 'make himself unclean for his father or his mother.' As Ezekiel, when on God's business was forbidden formal mourning for his beloved wife (Ezek xxiv 16), so in this case the urgency of Christ's claim outweighed the claim of filial piety.

61. *another also.* A volunteer, like the first. St Matthew does not record this incident. The call is to follow at once, consistently, and without a backward glance. Christ may have known that under this apparently innocent and reasonable request lay untold possibilities of weakening in the man, or of wrong home-influence upon him.

The second and third answers in this group seem at first sight to demand an unnatural uprooting of home-ties. What is rather meant (see note on xiv 26) is that 'there are claims and causes which must take precedence even over the claims of home.'

(c) X 1–20 *The Mission of the Seventy*

Critics comparing Lk x 2–12 with Mat x 5–15 have, rather superficially, conjectured that St Luke has here produced a genuine 'doublet,' and confusedly represented varying accounts of a single episode as though there were two different ones—the Missions of the Twelve and of the Seventy. This is arbitrary, unlike St Luke's manner, and does not account for the phenomena. See note above on ix 51 sqq.

X Now after these things the Lord appointed seventy[1] others, and sent them two and two before his face into every city and place, whither he himself was about to come. 2 And he said unto them, The harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. 3 Go your ways: behold, I send you forth as lambs in the midst of wolves. 4 Carry no purse, no wallet, no shoes: and salute no man on the way. 5 And into whatsoever house ye shall [2]enter, first say, Peace *be* to this house. 6 And if a son of peace be there, your peace shall rest upon [3]him: but if not, it shall turn to you again. 7 And in that same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. 8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you: 9 and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. 10 But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, 11 Even the dust from your city, that cleaveth to our feet, we do wipe off against you: howbeit know this, that the kingdom of God is come nigh. 12 I say unto you, It shall be more tolerable in that day for Sodom, than for that city. 13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the [4]mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes. 14 Howbeit it shall be more tolerable for Tyre and Sidon in the judgement, than for you. 15 And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades. 16 He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

[1] Many ancient authorities add *and two*: and so in ver. 17.
[2] Or, *enter first, say* [3] Or, *it* [4] Gr. *powers.*

1. *the Lord.* Cf. vii 13 and note, xi 39, xii 42, xxiv 34.

seventy others. Thirty-five pairs, to be sent forth, as the Twelve had been, on a temporary Mission: not, as the *appointment* of the Twelve, a development of organization, or the constitution of an 'order.' (St Luke, unlike the other Synoptists, carefully distin-

guishes between the Call (vi 12 sqq.) and the Mission (ix 1 sqq.) of the Twelve.) Early conjecture made St Luke himself one of the Seventy, but the language of his preface (i 2) precludes the possibility of his having been an eyewitness. It is at least probable, however, that Philip the Evangelist may have been one, and have been a prolific source of material for these chapters (see Introd., p. xxi and Prelim. note on ix 51 sqq.). And it is still more probable that St Luke has named two of them in Joseph Barsabbas and Matthias who, as implied in Ac i 22, 23, had been disciples from the time of John's baptism onwards. In any case, in this large number Luke would be sure to find some of his 'eye-witnesses and ministers of the Word' (cf. Hawkins, *Oxf. Stud.*, p. 57).

2. *The harvest is plenteous.* St Matthew puts this saying before the choosing of the Twelve. The fourth Evangelist has a saying of similar import uttered in Samaria, apparently four months before harvest (Jn iv 35–38). We may more confidently seek a note of time there than in the utterance given by the two Synoptists. But see Latham, *Pastor Pastorum*, pp. 477, 478.

3. *as lambs in the midst of wolves.* In modern phrase: 'You take your life in your hand.' That has been the case of many of Christ's missionaries to the heathen world in all ages. Similarly Mat x 16 in the Charge to the Twelve, with an added injunction to tactfulness. It is quite likely that St Luke may have unconsciously transferred some of the points of the earlier charge to the later; but it is also likely that the Master should have repeated Himself on two such similar occasions. St Luke evidently thinks so (cf. x 4, 5, and 10–11 with ix 3, 4, 5). But the long charge in Mat x 5–42 almost certainly owes something to 'grouping.'

4. *no purse, no wallet, no shoes.* On 'wallet' see note on ix 3. They are 'flying columns' of the Lord's army and must go light-armed and unencumbered. The subject of this verse is, strangely, reproduced in xxii 35, in an intimate talk with the *Twelve*. The difficulty is at once removed, if, as Latham suggests (*Pastor Pastorum*, p. 288), the Twelve may have been included among the Seventy.

salute no man on the way: because 'the King's business requireth haste,' detachment, and concentration. Even so Elisha's servant was enjoined to refrain from salutations on his errand of mercy, 2 Kgs iv 29.

5. *Peace be to this house.* Natural courtesy among the Jews, whose commonest salutation is 'Peace to thee!' Christ filled this customary greeting with an intense new meaning when He used it in the Upper Room on the evening of the first Easter Day (xxiv 36). Here also (cf. *v.* 6) it is intended to be more than a mere salutation. Cf. the first rubric in the Prayer Book *Order for the Visitation of the Sick*. It is possible that we have an echo of the War-Law of Deut xx 10–19; cf., e. g. Deut xx 10, 11 with *vv.* 5, 6 here (P. L.).

6. *a son of peace,* that is, Hebraistically not (as usually inter-

preted) 'a peaceable,' 'peace-loving man,' but 'a man worthy of salutation' (P. L.).

it shall turn to you again. Blessings only alight where there is a welcome for them; but, whether or no, they are sure to rebound upon him that blesseth. Literally, the phrase is graphically illustrated by an incident related by Petermann (*Reisen im Orient*): 'a Mohammedan Governor of the province of Nablous greeted a Samaritan with the usual "*salam alaik*" (Peace to thee), and when he discovered that the man was not a Mohammedan, demanded: "Give me back my greeting!" The Samaritan answered, "Take it," and the Governor was satisfied.' (P. L.)

7. *in that same house.* So ix 4 (where see note) . . . *for the labourer is worthy of his hire.* This last phrase occurs in Mat x 10 (where for 'hire' is substituted 'food'), and is apparently *quoted* in 1 Tim v 18, where it is classed, apparently, with a citation from Deut xxv 4 as 'Scripture.' It is hardly possible that St Paul should be quoting St Luke as Scripture, even if we allow the earliest possible date for this Gospel (see Introd., p. xx). Can he be quoting 'Q,' the common source of Matthew and Luke? Possibly it is not a quotation after all, but simply a current proverbial saying (or an, as yet, 'unwritten saying' of Christ (cf. Ac xx 35) cited side by side with the passage from Deuteronomy.

8. *eat such things as are set before you.* This is not in any of the Synoptists' Charge to the Twelve. There was no likelihood that technically 'unclean meats' would be offered, still less that the difficulties of 1 Cor viii—x would confront these messengers; yet the words are practically identical with those of St Paul's advice to the Corinthians (1 Cor x 27), and the text is cited by Sir John Hawkins (*Hor. Syn.*, p. 197) as one of six instances among the smaller peculiarities of this Gospel which may owe their phraseology to the Evangelist's companionship with the Apostle (cf. Moffatt, *Intr. Lit. N. T.*, p. 281). The meaning of the phrase is simple, and valid for all time, suggesting St Paul's 'I have learned the secret both to be filled and to be hungry, both to abound and to be in want' (Phil iv 12). We may interpret it for ourselves: 'Do not through false modesty refuse the gifts of elaborate hospitality, nor, on the other hand, despise that simple fare which, after all, alone is "needful"' (cf. note on x 42).

9. *heal the sick, &c.* The twofold commission to body and soul which was given also to the Twelve (cf. ix 2).

11. *Even the dust . . . we do wipe off.* As in the charge to the Twelve. See note on ix 5. Curiously, the verb here (ἀπομάσσειν) is different from the 'shake off' (ἀποτινάσσειν) of ix 5, and may point to a delicate accuracy on St Luke's part: especially as he uses the Marcan verb ἐκτινάσσειν (Mk vi 11) in Ac xiii 51 and xviii 6 (cf. *Oxf. Stud.*, p. 325). Both verbs are peculiar to St Luke and are found in the medical writer Galen—ἀπομάσσειν very frequently (Hobart, *Med. Lang.*, pp. 111 and 240).

the kingdom of God is come nigh. The significant words of *v.* 9, *unto you*, are omitted. ' It has come near, and you have rejected it, not knowing (cf. xix 44) the time of your visitation.'

12. *It shall be more tolerable*: cf. Mat x 15. Luke omits the *Gomorrah* of that verse. The Cities of the Plain (Gen xix 24) were already in the O.T. prophets proverbial instances of well-merited destruction (Isa i 9, xiii 19).

13–15 are no longer parallel to St Matthew's Charge to the Twelve. He places these ' Woes ' after the embassy of John's disciples, apropos of the rejection both of the Forerunner and of Himself (Mat xi 20–24).

13. *Chorazin*: named only here and in Mat xi 21. One of many places visited by our Lord of which we have no individual record (cf. the ' cities and villages ' of viii 1). It is conjecturally identified with Karâzeh, about two miles due north of the Lake.

Bethsaida: ix 10 is the only other place where the name occurs in this Gospel. One ' mighty work ' at least we know of, performed in its neighbourhood—the Feeding of the Five Thousand. St Mark relates (in the section of Luke's ' Great Omission ') a remarkable cure of a Blind Man here (Mk viii 22) just before the journey to Caesarea Philippi. It is probably to be identified with Bethsaida Julias, so named in honour of Caesar's daughter (as Caesarea Philippi in honour of Caesar himself) by Herod Philip, who advanced it to urban dignity (Jos. *Ant.* XVIII ii 1). It stands on the east bank of Jordan where the river enters the Sea of Galilee (cf. Edersheim, *L. & T.* ii 75, 88).

13, 14. *Tyre and Sidon*: like Sodom, in the O.T. commonplaces of Divine judgement—Amos ix 10, Isa xxiii, Jer xxv 22, Ezek xxvi and xxviii 2–24.

15. *Capernaum.* Busy town as it then was, on the trade-route from Damascus, home of St Matthew and of the four fishermen-apostles, and the adopted home of Jesus in so much of His early Galilean Ministry (iv 23, 31, vii 1, and cf. Jn ii 12, iv 46, vi 59), its very site is now disputed—*Tell-Hûm*, or *Khan Miniyeh* ? (Cf. note on iv 31.)

Is it the tender memories of boyhood that keep from His lips the name of the arch-rejector (iv 28 sqq.) Nazareth ?

16. *he that rejecteth . . .* The words are closely paralleled in St Paul's solemn declaration, 1 Thess iv 8, ' He that rejecteth, rejecteth not man, but God, who giveth his Holy Spirit unto you ' (cf. Moffatt, *I.L.N.T.*, p. 281). Here they appear to establish a connexion between the Discourse as a whole and *vv.* 13–15, which may in fact be displaced (see note there). ' As cities like Chorazin, Bethsaida, Capernaum have rejected Me, so you must expect to be rejected—but the responsibility is not yours, nor does *their* responsibility cease with their behaviour towards you.'

The complementary words ' He that receiveth you receiveth me ' conclude the long charge to the Twelve in Mat x 40.

17–20. The Return of the Seventy. There is the lapse of an unknown period implied between *vv.* 16 and 17, and St Luke interposes no literary interlude as in ix 7–9 (but cf. *v.* 18).

17 And the seventy returned with joy, saying, Lord, even the [1]devils are subject unto us in thy name. 18 And he said unto them, I beheld Satan fallen as lightning from heaven. 19 Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. 20 Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

[1] Gr. *demons.*

17. *with joy*: cf. Introd., p. xxxix. This is the Gospel of Joy *par excellence.*

even the devils are subject unto us in thy name. There had been no specific gift of this power, as there had in the Mission of the Twelve (ix 1). This fact may naturally have enhanced their joyful surprise. Deissmann (*New Light, &c.*, pp. 254, 260) gives a parallel in the *Magical Papyrus* (line 3080): 'There shall be subject to thee every spirit and daemon whatsoever.'

18. *I beheld Satan fallen*: (better as A.V. '*fall*') gives a hint of the Lord's occupation during their absence—His thoughts and meditations were with them, and mirrored in their successful exorcisms He was 'continuously beholding' (*imperf.*) the overthrow of the power of evil. The advance of the Kingdom is itself the fall of the hostile power.

as lightning: swiftly, vividly.

from heaven. In mediaeval times this was referred to the Fall of the Angels, pictured as previous to the fall of Man; and this lightning descent of Satan when he 'fell down from heaven'

. . . cadde giù dal cielo

plays an important part in the actual formation of the structure of Dante's Hell and Purgatory (*Inf.* xxxiv 106–126).

Rabbinical angelology, on the contrary, placed the Fall of the Angels subsequent to that of Man (Edersh., *L. & T.* ii, App. xiii, p. 756).

The reference here, however, is clearly not to any far past event, but to that which was happening at the time. Cf. Jn xii 31 in which our Lord, after the 'Voice from heaven,' and in anticipation of His proximate Passion exclaims, 'Now shall the prince of this world be cast out.'

19. *to tread upon serpents and scorpions, &c.* This is echoed in the Appendix to Mark (xvi 18), and the phraseology there favours a literal interpretation. But here, and there also, the *primary* meaning

is almost certainly spiritual conquest and spiritual immunity. The key to the interpretation lies in the phrase *all the power of the enemy*. Bodily immunity doubtless often follows—as many a missionary could testify (cf. Ac xxviii 3–6); but it is not the principal signification. For the metaphors compare Ps xci 13, Deut viii 15, and Lk xi 1, 12. Ultimately it is not *bodily* harm that matters; cf. Plummer, who aptly quotes Justin Martyr's brave words to the Roman Emperors (*Apol* i 2), 'You can kill indeed, but you cannot *hurt* us.'

20. *in this rejoice not . . . but rejoice, &c.* The form of expression is characteristic of our Lord: forcible, and in a sense hyperbolic. It is reproduced in the address to the 'Daughters of Jerusalem' (xxiii 28, where see note), 'Weep not for me . . . but weep . . .' In modern language: 'Though you may reasonably rejoice at the success of your exorcisms, there is a far truer and more permanent subject of rejoicing.'

that your names are written in heaven: on the roll of heaven's citizens. The metaphor occurs in the O.T. Prophets in a possibly eschatological sense, e. g. Isa iv 3, Ezek xiii 9, Dan xii 1 (and cf. Exod xxxii 32). In the N.T. it is frequent and no longer ambiguous, e. g. Heb xii 23, 'the first-born who are enrolled in heaven,' and Phil iii 20, 'our citizenship is in heaven.'

Successful exorcism, even in the Name of Jesus, is no guarantee of this citizenship.

(d) 21–24 *The Joy of the Lord at the Success of His followers: The Revelation to Babes*

There are indications that this section (cf. Mat xi 25 sqq.) may represent more exactly what passed at the return of the *Twelve* (cf. Dr V. Bartlet, *Oxf. Stud.*, pp. 343 sqq.), and was derived by St Luke from a source other than Q, with its context not clearly defined.

21 In that same hour he rejoiced [1]in the Holy Spirit, and said, I [2]thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; [3]for so it was well-pleasing in thy sight. 22 All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal *him*. 23 And turning to the disciples, he said privately, Blessed *are* the eyes which see the things that ye see: 24 for I say

[1] Or, *by* [2] Or, *praise* [3] Or, *that*

unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

21. *rejoiced*: a strong word—'exulted.' On the 'Gospel of Joy' see Introd., p. xxxix.

in the Holy Spirit. This, the true reading, which has replaced the A.V. 'rejoiced in spirit,' adds one more to the many Gospel references to the Holy Ghost in the writings of the chronicler of Pentecost. See note on i 35, and Introd., pp. xxxvii sqq.

from the wise and understanding: represented by 'the worldly-minded Pharisee and Scribe, with their conceit of knowledge,' and the 'wealthy and prosperous towns of Galilee' mentioned above, *vv.* 13–15 (Whitham, *The Gospel according to St. Luke*, Rivingtons 1919, *ad loc.*).

babes. See the teaching of such passages as xviii 15–17 with its parallels, and Jn iii 3, 5. Sincere simplicity and teachableness are marked in that group of 'Saints of the Dawn' to which St Luke introduces us in his first two chapters. Such can say with Simeon (ii 30), 'Mine eyes have seen thy salvation.' The climax of the Messianic signs to be reported to the Baptist is that 'the poor have the gospel preached to them' (vii 22; cf. iv 18). Cf. also I Cor i 21, perhaps a conscious reminiscence of this saying.

22. *All things have been delivered* . . . Both Luke and Matthew (xi 27) record this utterance of Jesus, which is entirely in the spirit of the fourth Gospel. It must therefore (whether or not each derived it from Q) have been in a primitive source, a fact which gives strong support, of a general sort, to the faithfulness of the Johannine tradition of our Lord's manner of discourse. Cf. F. Palmer, in *Amer. Journ. of Theol.* xxiii 302: 'That might have come not from the Synoptists but from the fourth Gospel, its tone is so like the profound underlying keynote of the Johannine writings. "I and my father are one".' Prof. Palmer goes on to quote from Prof. Ropes that in the Synoptic portrait 'a certain mystery is an integral and essential element, which cannot be separated out as having been added by a legendary accretion.'

In the first Gospel this verse is immediately followed (xi 28 sqq.) by the sublime invitation 'Come unto me . . .' It is extraordinary, as Ramsay points out (*Luke the Physician*, p. 92), that Luke should have omitted this passage had it been in the common source. Very likely (see note on *vv.* 21–24 above) Luke's source was different from Matthew's. Still, it were precarious to lay too much stress on a single omission, where the work of selection must have been so complex (see p. 140).

23–24 = Mat xiii 17, 16, and are probably both from Q. If we ask who has changed the order, the answer is, probably Matthew, for he very generally changes the order when using Mk i—vi, while Luke in general maintains it (Streeter, *Oxf. Stud.*, pp. 145, 146).

23. *turning to the disciples.* The actual gesture is not mentioned elsewhere; but repeatedly in this section our Lord is represented as turning from a discourse to the crowd and addressing the disciples as such (cf. xii 22, xvi 1, xvii 1).

privately: *vv.* 21, 22 had been uttered before a large audience.

Blessed are the eyes, &c. Matthew puts this utterance much earlier—between the Parable of the Sower and its interpretation. It is a saying which might well have been uttered in more than one connexion. But if both derived it from Q, St Matthew is the more likely to have misplaced it.

24. *many prophets and kings.* Matthew, who (as has been observed) mentions 'kings' much oftener than Luke does, has 'righteous men' in the parallel passage. This is a small point, but may be considered evidence, of a kind, that these are two independent sayings, and from different sources. The verb 'desired' also is different in each case. The Prophets and Kings of the O.T. looked forward to a Christ they never saw in life. The Davidic kings were themselves imperfect 'Messiahs' on the line of the true and perfect one.

(e) **25–37** *The Lawyer's Question; The Good Samaritan*

This incident is often identified with that recorded in Mk xii 28–32, and more fully in Mat xxii 35–40, as occurring later, in the Holy Week. In that case the question arises, which account is the more accurate (*a*) as to the occasion, and (*b*) as to the details? (*a*) Occasion: it is quite in St Luke's manner (cf. the Miracle of the Four Thousand and the second Storm on the Lake) to *omit* a normal episode in the Marcan document if he is giving elsewhere an equivalent. It is not usual with him to *transfer* such an episode without good reason. (*b*) As to detail: it will be noticed that here the question is different from that put in the other Synoptics—not 'Which is the great Commandment?' but (as in another case, Lk xviii 18, where the commandments are again in point) 'What shall I do to inherit eternal life?' In both Lucan incidents our Lord makes the questioner summarize the commandments, while in Matthew and Mark the summary is His own. In Matthew and Mark the summary brings the episode to a close; here, the final answer is given in the form of a Parable and the query that arises out of it (x 36).

The problem lacks decisive evidence for its solution; but is it not the more likely that the question of that 'great Commandment of the Law', which was every pious Jew's vade-mecum, should have arisen more than once, and have been handled differently on different occasions? See next note, and cf. note on xi 2–4.

25–29. The Lawyer's Question. This is one of the three passages (as distinct from isolated verses) which might lead to the supposition that Luke had used the Marcan document in the 'Great Interpolation': it is at first sight parallel to Mk xii 28–32 (Mat

xxii 35–40). The other two are the Beelzebub passage (xi 15, 17–23; cf. Mk iii 22–27) and the Parable of the Mustard Seed (xiii 18, 19; cf. Mk iv 30 sqq.). These are all discussed by Sir J. Hawkins in *Oxf. Stud.*, pp. 41–53. It is obvious that Luke cannot have had Mark as it stands before him: he could have had no sufficient reason for altering it so. He must therefore have been working upon a source (Q, according to Streeter, *op. cit.*, pp. 176, 192) which placed this incident earlier. And further, it is quite possible that this source was relating a different, though similar, incident. 'It is by no means unlikely,' says Hawkins (p. 44), 'that the *Shema*, which as an often-repeated formula "undoubtedly belongs to the time of Christ" (Schürer, *H.J.P.* ii 2, p. 77; cf. p. 84), might more than once enter into His discussions with the Jewish *νομικοί*.'

25 And behold, a certain lawyer stood up and tempted him, saying, [1]Master, what shall I do to inherit eternal life? 26 And he said unto him, What is written in the law? how readest thou? 27 And he answering said, Thou shalt love the Lord thy God [2]with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. 28 And he said unto him, Thou hast answered right: this do, and thou shalt live. 29 But he, desiring to justify himself, said unto Jesus, And who is my neighbour?

[1] Or, *Teacher* [2] Gr. *from.*

25. *a certain lawyer*, i. e. professional interpreter of the Mosaic Law. Except for Mat xxii 35 the word is confined to Luke.

stood up. Apparently amid a seated throng.

tempted him: rather 'tested Him.' It is a testing of His knowledge and teaching power rather than a sinister attempt to entrap.

to inherit eternal life. The same question is asked by 'a certain ruler' in xviii 18 sqq. There Jesus puts to him the *second* table of the Commandments. *Eternal* in Luke (as mainly in John) is always used in a good sense—xvi 9, xviii 18, 30—never of 'loss' or 'doom.'

26. *What is written in the law? how readest thou?* A Rabbinical formula. Christ meets the man on his own ground. But here, as elsewhere (xviii 19, xx 3), He answers by putting another question. Each is to live up to the best light he has: the lawyer to keep the spirit of the Law.

27. *Thou shalt love, &c.* The opening of the *Shĕma*, or 'Hear, O Israel' (Deut vi 4–9, xi 13–21, Num xv 37–41), was written in the *phylactery* which, no doubt, the lawyer was wearing. Recent apocalyptic research has rendered it probable (see note in *Oxf. Stud.*, p. 44) that the two injunctions to love the Lord and one's neighbour were familiarly conjoined in men's minds for a century before this; so that there will be no striking originality in the lawyer's uniting

Lev xix 18 with Deut vi 5. He was only following the devout mystics of Judaism in recognizing the supreme place of love. Cf. *Pirké Aboth* (Oesterley, *Sayings*, i 2, p. 2), where a saying is quoted of Simon the Just (the subject of the splendid panegyric in Ecclus l) : ' On three things the world stands : on the Law, on the Temple service, and on acts of love.'

with all thy strength. This word ἰσχύς, given here and in Mk xii 30, does not occur in the Septuagint of Deut ; but it is in the similar phraseology of the description of Josiah's character (2 Kgs xxiii 25) from which it may have come into common use (*Oxf. Stud.*, p. 43).

28. *this do, and thou shalt live.* The Lawyer has a plain answer to his question (perhaps he would have preferred something more romantic and less commonplace !). But one loophole remains—one point to be defined.

29. *who is my neighbour ?* Our Lord's answer gives no loophole for casuistry, but the very widest interpretation. ' Any one to whom you can show mercy is your neighbour.'

30–37. The Parable of the Good Samaritan (Trench, *Parables*, pp. 311–329, is particularly helpful here). This Parable is not only peculiar to St Luke, but exceptionally marked by Lucan style and vocabulary. Dr V. H. Stanton (*Gosp. as Hist. Doc.* ii 229) points to it, with three other passages (vii 36–50, viii 1–3, and xvii 11–19) as clearly ' told in the Evangelist's own words,' and not derived from a *written* source. If we do not identify *vv.* 25 sqq. with the supposed parallels in Matthew and Mark (see two first notes on *vv.* 25–37), we may probably attribute them to the same *oral source* as the Parable—conjecturally St Philip, the evangelist of Samaria (see note on x 1 and references there). It adds some point to the Parable if we conceive it to have been uttered in the neighbourhood, on our Lord's journey up from Jericho to visit Mary and Martha at Bethany (x 38 sqq.) for the Feast of Tabernacles.

Among the Lucan features of this passage Hobart (*M.L.*, p. 27) enumerates at least ten medical words and phrases all peculiar to him in the N.T. Among these are *half-dead*, *bound up*, *wounds*, the use of *oil and wine* (see note on *v.* 34), and *took care* of him.

30 Jesus made answer and said, A certain man was going down from Jerusalem to Jericho ; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead. 31 And by chance a certain priest was going down that way : and when he saw him, he passed by on the other side. 32 And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was : and when he saw him, he was moved with compassion,

34 and came to him, and bound up his wounds, pouring on *them* oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. 35 And on the morrow he took out two [1]pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. 36 Which of these three, thinkest thou, proved neighbour unto him that fell among the robbers? 37 And he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.

[1] See marginal note on Mat xviii 28.

30. *A certain man.* Our Lord, as reported by St Luke (e. g. xii 16, xiv 16, xv 11, xvi 1, 19, xviii 2, 10), not seldom introduces a parable in this way. (The other Gospels have not this formula; cf. Dr Bartlet, *Oxf. Stud.*, p. 348.) The *story is true*—as exhibiting a truth of human nature, or of Divine government—but not necessarily *fact.* It is impossible to be certain whether here (as, e. g., in xiii 4) Christ is relating something which had actually occurred.

The vivid story corresponds admirably with topographical conditions. The road, wild and solitary, descends some 3,000 feet towards the plain of Jordan, flanked by caves and cliffs which, even in modern times, are haunts of robbers, and possesses but one 'inn' on its whole 20 miles of length. It was in ancient times a by-word for highway robbery and murder. See references in Trench, *op. cit.*, p. 315, and in Plummer, *ad loc.*

from Jerusalem to Jericho. This stamps him as a Jew, and makes the compassionate action of the Samaritan (*v.* 33) more pointed.

fell among robbers. Deissmann (*New Light*, p. 130) adduces an picturesque parallel to this highway robbery, alike in tone and in expression, in the complaint of some pig-merchants in the Fayyoum A. D. 171 that they were 'set upon, bound, beaten, stripped and robbed.'

31. *a certain priest.* Plummer points out that nowhere else does our Lord speak in derogation of Priests or Levites, and regards this as a token that the narrative is not fiction but history. As the lawyer was probably a Pharisee and the leading priests were Sadducees, the choice was hardly a direct blow at him.

passed by. Humanly speaking there was much to explain (if not to excuse) this. Apart from the risk of a return of the bandits, if he had inadvertently touched a *dead* man it would have involved all the annoyance and delay of a ceremonial defilement.

32. *a Levite also*: who perhaps excused himself by the example of the priest (Trench, *op. cit.*, p. 327). There is a climactic series: one passes on the other side of the road; the next stops and looks and then goes on; the third approaches and brings succour.

33. *a certain Samaritan.* Here, at any rate, the lawyer would have shuddered—at the idea of a Samaritan being held up as an example to a Jew!

34. *was moved with compassion.* This was the best thing he had to give—something of *himself* (Gregory the Great, ap. Trench, *loc. cit.*, p. 327): the external aid inevitably followed. The Samaritan churlishness recorded in ix 52, if it occurred shortly before, may have led our Lord to select this story and so speak a good word for those who had 'despitefully used' Him (cf. vi 28). The kindness of the people of Sychar (Jn iv) and the signal gratitude of the Samaritan leper (xvii 16) justify His kindly estimate of these people and suggest that the incident of ix 52 does not give a complete or fair picture of their attitude towards Him. Possibly He has here a special lesson for the 'Sons of Thunder.'

This Parable has made the name Samaritan as honourable in Christian ears as it was despicable in those of the contemporary Jews.

pouring on them oil and wine. 'Wine and oil were usual remedies for sores, wounds, &c., and also used as internal medicine,' says Hobart (*M.L.*, p. 28). He cites all four writers—Hippocrates, Aretaeus, Dioscorides, and Galen—for their medical use.

brought him to an inn. The ruins of the solitary inn upon the 20 miles of road were identified by Canon Tristram (*Eastern Customs*, p. 220, ap. Plummer). There is an inn, humble and rough, now much used by travellers, and called the 'Inn of the Good Samaritan' (see, e. g., R. Hichens, *The Holy Land*, Hodder & Stoughton 1910, p. 173).

St Luke himself may have professionally attended similar cases, as Hobart points out (*loc. cit.*). For we have it on record in Galen's writings (what was antecedently probable) that sick travellers used to take refuge in inns.

35. *two pence.* 2 *denarii* would be in nominal value about 2 francs (1*s.* 8*d.*); in purchasing power much more.

Take care of him. He is asking a favour of 'mine host', for in the Eastern inn—more or less as in the resting-places on Indian roads—the traveller receives shelter, but is expected to find his own board and attendance.

36. *Which of these three . . . ?* 'You enquire, "Who is my neighbour?" Behold a man who asked quite another question, "To whom can I be a neighbour?" And then be yourself the judge, whether you or he have most of the mind of God . . . ?' (Trench, p. 328).

37. *He that shewed mercy on him.* The lawyer's lips cannot frame the word 'Samaritan' in this connexion. But his answer is the better, because it enunciates the principle.

This Parable lends itself more justifiably than most to a 'mystical' interpretation, in which 'He that shewed mercy' is Christ Himself: for His work of redemption is supreme among acts of mercy. Trench's summary of patristic and other interpretations (pp. 321 sqq.) is of particular value in this case.

The Parable of the Good Samaritan, rich in materials for artistic treatment, appeals more, in its picturesqueness, to the modern than it appealed to the mediaeval mind. There is a sixteenth-century representation in the National Gallery by Bassano (No. 277), typically Venetian, and another by the same hand at Vienna ; and Rembrandt has a famous picture in the Louvre, and Paolo Veronese at Dresden. Cf. Jameson, *Hist. of O. L.*, vol. i, p. 388. A modern artist, with splendid grasp of reality, has translated it into terms of the Great War. The desolation of the road is that of a shell-blasted area, and a man in khaki uniform is patiently rendering first aid to another at the risk of his own life. The only change needed to make it a perfect illustration of our Lord's teaching is that one of the uniforms should be the grey of the enemy.

(f) **38–42** *Mary and Martha* (cf. Jn xi and xii 1–8)

This incident supplies an ' undesigned coincidence ' illustrative of the accuracy of the two Evangelists who alone mention the sisters. St John's narrative shows them at Bethany, already very intimate with our Lord, and implies previous visits. St Luke supplies us with an account of one such visit, and though he (possibly) does not even know the name of their native village, he draws their portraits so vividly and truly that we can at once recognize the figures drawn by St John.

Further, our Lord's proximity to Jerusalem (implied, if Bethany is the place) at this time fits in with the record in the fourth Gospel (Jn vii—ix) of a visit to the Feast of Tabernacles (Sept. A. D. 28). Jesus went up late to that Feast (Jn vii 10), and on arriving at Bethany would find the brother Lazarus already gone to Jerusalem (women did not necessarily go), and this would account for St Luke not mentioning him. See Edersh., *L. and T.* ii 145–147.

38 Now as they went on their way, he entered into a certain village : and a certain woman named Martha received him into her house. 39 And she had a sister called Mary, which also sat at the Lord's feet, and heard his word. 40 But Martha was [1]cumbered about much serving ; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone ? bid her therefore that she help me. 41 But the Lord answered and said unto her, [2]Martha, Martha, thou art anxious and troubled about many things : 42 [3]but one thing is needful : for Mary hath chosen the good part, which shall not be taken away from her.

[1] Gr. *distracted.*

[2] A few ancient authorities read *Martha, Martha, thou art troubled : Mary hath chosen, &c.*

[3] Many ancient authorities read *but few things are needful, or one.*

38. *received him*: as, later, did Zacchaeus (xix 6) and as Jason, at Thessalonica, was reported to have received St Paul and his companions (Ac xvii 7). The verb—which is practically peculiar to St Luke in the N.T. (elsewhere only Jas ii 25) is noted by Hobart (*M.L.*, p. 156) as a favourite in medical writings.

into her house. In Bethany, a village pleasantly situated near the south-east base of the Mount of Olives, and now known as *El 'Azariyeh*—recording the name of Lazarus. Cf. Thomson, *The Land and the Book*, p. 697.

St John records that Mary, shortly before the Passion, anointed the Lord's feet with precious ointment and wiped them with her hair (Jn xii 1–3): this anointing is not to be identified with that of the 'Sinful Woman' narrated by St Luke in vii 37 sqq. (which accounts for his not mentioning the later episode). But the incident is evidently the same as that given in Mat xxvi 6 and Mk xiv 3 as occurring 'in the house of Simon the Leper.' We may presume, therefore, that Martha is the wife, widow, or elder daughter of Simon who, as a leper, could not, by Jewish law, live at home.

39. *at the Lord's feet*: as disciple and listener—even as St Paul had sat (Ac xxii 3) 'at the feet of Gamaliel.' On 'the Lord,' see note on vii 13. The Apostle perhaps has this incident in his mind when describing the difference between the married and the unmarried woman in 1 Cor vii 34.

40. *help me.* The word which means 'to share another's interest in a matter' is rare in N.T., elsewhere only Rom viii 36; but Deissmann shows that it was quite common in the Mediterranean world, beginning from an inscription at Delphi of 270 B. C.

41. *Martha, Martha . . .* Doubtless a kindly chiding, uttered with a smile. *Syr-Sin.* text omits the chiding altogether, reading: 'Martha, Martha, Mary has chosen for herself the good part which shall not be taken away from her' (P. L.).

42. *one thing is needful*: considerable MS authority goes with the reading of R.V. marg. *but few things are needful, or one.* But it may be conflate of two readings 'few' and 'one'. A single dish would suffice. True hospitality cannot be measured by the elaborateness of the *menu.* Mary has given the hospitality of the open heart and the attentive ear.

Incidentally it is a preaching of the 'Simple Life': directly, it emphasizes the vast superiority of the spiritual over the material.

Dante, to whom (as to so many before and since) Martha and Mary typify the 'active' and the 'contemplative' life, comes strangely near the modern interpretation when he paraphrases (*Conv.* iv 17), 'Assuredly only one thing is necessary—namely, that which thou art doing:' *cioè quello che fai.* 'Do as you are doing, but do not fret about it: Mary also is doing the right thing.'

The sisters of Bethany are very scantily represented in Art (Mrs Jameson, *Sacred and Legendary Art*, pp. 386, 387; see also *Hist. of O. L.*, vol. i, pp. 325–328). Martha is usually represented as

the 'Patroness of female discretion and good housekeeping,' while Mary is too often identified with Mary Magdalene and the 'Sinner' of chapter vii.

(2) XI 1—XIII 35 Second Period of the 'Journeyings': from the Visit to Bethany to the Lament over Jerusalem

If, with Edersheim (*L. & T.* ii 145–147), we connect the visit to Bethany with the Feast of Tabernacles A. D. 28, and the indications of xiii 31–35 with the Feast of Dedication in that year, the events of this section will occupy about 3 months, from about Sept. 23 to about Dec. 23, and will involve journeyings presumably in the neighbourhood of Jerusalem. That neighbourhood might well be the scene of the 'Lord's Prayer' (see note on xi 1), of the Denunciation of Pharisees (xi 37–54), of the Lesson of Calamities, and the Parable of the Barren Fig-tree (xiii 1–9), as well as of the Warning against Herod (xiii 31–35). On the other hand a prolonged stay in Jerusalem itself would (as Godet points out—vol. ii, p. 6) be inconsistent with the atmosphere of Jn vii. Also the 'editorial' clause xiii 22 seems to suggest a wider field, and a steady movement from the north towards the Holy City.

(a) XI 1–13 *Instruction on Prayer*

Prayer (i 10, ii 37, iii 21, vi 12, ix 18, ix 29, xxii 32, xxiii 34) is one of the prominent themes in St Luke, and it is characteristic of him to note that it was the example of the Master at prayer that led the Disciples to ask for instruction on the subject. Neither the occasion nor the question is recorded by St Matthew in connexion with the enunciation of the Pattern Prayer 'Our Father' (Mat vi 9–13). There a *type* is given—'after this manner pray ye;' here a definite, but shorter, *form of words*—'When ye pray, say . . .' The two prayers may be quite independent of one another (see note on *vv.* 2–4); if not, we should expect St Luke's to be the more original. The Parable which follows (*vv.* 5–8) and the subsequent Discourse (*vv.* 9–13) give encouragement to prayer by an *a fortiori* argument.

XI And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples.

1. *as he was praying in a certain place.* The phrase, indefinite as it is, recalls x 38, 'He entered into a certain village.' Dr Armitage Robinson (*Texts & Studies*, vol. i, pp. 123–125) in an interesting note attached to Dr Chase's Monograph (see below) argues that from the proximity of these two passages a reasonable conjecture can be made as to the *locality* in which the Lord's Prayer was given. The

'certain village' we know from Jn xi 1 to have been Bethany; may not the 'certain place' have been Gethsemane, on the Bethany side of Jerusalem, on the Mount of Olives? It is Gethsemane which, with parallel indefiniteness, St Luke introduces by the words (xxii 40) 'when he was *at the place*' (though defined to some extent in *v.* 39); while St John (xviii 2) expressly asserts that our Lord 'oft-times resorted thither with his disciples.' If this be so, we have another point of contact with the fourth Gospel.

even as John. This falls in with the implication of v 33, where our Lord's critics aver that it is distinctive of the Baptist's disciples that they 'fast often, and make supplications.' The Rabbis were very sparing in drawing up forms of prayer for their disciples, who mainly rested on traditional forms. St John seems to have innovated on this point. No form of prayer attributed to him is extant. It must surely have included an equivalent to 'Thy kingdom come.'

2–4. The Lord's Prayer. Have we, or have we not, here, an imperfect parallel to the familiar *Lord's Prayer* in St Matthew (vi 9–13)? The question arises in a number of cases, as, e. g., in the Beatitudes (vi 20–23; Mat v 3 sqq.) and many of the supposed parallels in the 'Sermon on the Mount,' and the Lawyer's Question (x 25 sqq.; Mat xxii 35–40). The answer may vary in different cases; but we remind ourselves that it is almost inconceivable that in the course of His Ministry the Lord should not have enunciated the same principles again and again in different contexts and in slightly varying phraseology. Dr E. F. Morrison (pp. 141 sqq., see below) argues that the longer form in Matthew may be original, and Luke may have shortened the Prayer in adapting it to Gentile readers. Whatever be the significance of the fact, it is worth while remarking that the phrases peculiar to Matthew are largely found in the Talmud.

In A.V. the Lucan record of the Prayer, as given by the best MSS, was assimilated to the larger Matthaean form. Blass (*Philol. Gosp.*, pp. 177 sqq.) argues that the R.V. text (and the mass of MS evidence behind it) still preserves an assimilation in a less degree; and that the reading of D, ἐλθέτω ἐφ' ἡμᾶς—'Thy kingdom come *upon us*,' points to an original Lucan text preserved by the minuscule 700 and attested by Gregory of Nyssa and Maximus Confessor, 'Thy Holy Spirit come upon us.' The Prayer in St Luke would then be still more independent, and run thus:

Father,
Thy Holy Ghost come upon us and make us clean,
Give us day by day our daily bread, &c., &c.,

where, for the 'Holy Ghost,' cf. below, xi 13.

For practical interpretation of the Lord's Prayer in its fuller form, see the companion volume on St Matthew in this series, pp. 55–59; and

Dr E. F. Morrison, *The L. P. and the Prayers of Our Lord.* S.P.C.K., 1917.

Dr J. W. Thirtle, *The L. P., an Interpretation Critical and Expository.* Morgan & Scott, 1915.
Dr R. L. Ottley, *The Rule of Work and Worship, an Exposition of the L. P.* Robt. Scott, 1915.
Dr Chase, *The L. P. in the Early Church* (Texts & Studies, vol. i, No. 3). Cambridge.
Dr C. Gore, *Prayer and the L. P.* Wells, Gardner, Darton & Co., 1898.
F. A. Malleson, *The L. P. and the Church: Letters to the Clergy by John Ruskin.* Strahan, N. D.

2 And he said unto them, When ye pray, say, [1]Father,
Hallowed be thy name. Thy kingdom come.[2] 3 Give us day
by day [3]our daily bread. 4 And forgive us our sins; for we
ourselves also forgive every one that is indebted to us. And
bring us not into temptation.[4]

[1] Many ancient authorities read *Our Father, which art in heaven.* See Mat vi 9.
[2] Many ancient authorities add *Thy will be done, as in heaven, so on earth.* See Mat vi 10. [3] Gr. *our bread for the coming day.*
[4] Many ancient authorities add *but deliver us from the evil* one (or, *from evil*). See Mat vi 13.

5–8. The Parable of the Friend at Midnight, or 'The Importunate Friend' (Trench, *Parables*, pp. 330–336). Canon Streeter (*Oxf. Stud.*, p. 192) thinks that this and the Unjust Steward may have been in Q, but omitted by Matthew because liable to misinterpretation. To these Sir John Hawkins (*ib.*, p. 134) would add the Importunate Widow ('Unjust Judge'), which is, in any case, a companion Parable.

Homely and even humorous in its suggestions, this peculiarly Lucan Parable is typical of 'Luke the Humorist,' as Mr H. McLachlan (*St Luke, the Man and his Work*, 1920) dares to style our Evangelist. He instances this Parable and that of the 'Unwilling Guests' (xiv 15–24) in the Gospel, and in the Acts the accounts of the Riot at Ephesus, and of St Paul's Speech at Athens as 'conspicuous examples' of St Luke's gift of humour (*op. cit.*, p. 148). The humour, of course, goes back to the Originator of the Parables; but the other Evangelists have not succeeded in conveying this trait as St Luke has. Cf. for irony, xiii 32, xiv 12, xiv 15.

5 And he said unto them, Which of you shall have a friend,
and shall go unto him at midnight, and say to him, Friend,
lend me three loaves; 6 for a friend of mine is come to me
from a journey, and I have nothing to set before him; 7 and
he from within shall answer and say, Trouble me not: the
door is now shut, and my children are with me in bed;
I cannot rise and give thee? 8 I say unto you, Though he

will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him [1]as many as he needeth.

[1] Or, *whatsoever things*

5. *Which of you shall have a friend.* This beginning, τίς ἐξ ὑμῶν, is common in St Luke (xii 25, xiv 28, xv 4, xvii 2) like 'A certain man' (see note on x 30). Matthew has it only once, in vi 27. The argument, like that of the Parable of the Importunate Widow (xviii 1–8), is a strong *a fortiori* argument. 'If a reluctant man will rise and give to importunity, what cannot faithful perseverance win from a gracious God?' It is in the atmosphere of friendship that prayer lives. Here 'a friend pleads to a friend for a friend.' Cf. Andrew Murray, *With Christ in the School of Prayer*.

7. *Trouble me not, &c.* The whole sleeping family must be roused—if not awakened already by the insistent knocking! The most inconvenient time is chosen to enforce the argument. Luke does not, like Lucian, hold up to ridicule the idea of a Divine attention to the numberless and conflicting requests rising up from mankind.

God has no inconvenient times; but His gracious response is conditioned by our earnestness. Trench aptly quotes (p. 331) from Dante's *Paradiso*, xx 94 sqq. Where human love and hope are said to 'conquer the Divine Will'—

> Not in such sort
> As man prevails o'er man; but conquers it
> Because 'tis willing to be conquered, still,
> Tho' conquer'd, by its mercy conquering.
>
> Non a guisa che l' uomo all' uom sovranza,
> Ma vince lei, perchè vuol esser vinta,
> E, vinta, vince con sua beninanza.

my children are with me in bed. It has been suggested that Jesus gives here a reminiscence of crowded cottage-life at Nazareth. 'The Leaven' and the 'Lost Coin' may also be reminiscences of His boyhood. Cf. T. R. Glover, *The Jesus of History*, pp. 27 sqq.

8. *importunity*: lit. 'shamelessness.'

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 11 And of which of you that is a father shall his son ask [1]a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? 12 Or *if* he shall ask an egg, will he give him a scorpion? 13 If ye then, being evil, know how to

[1] Some ancient authorities omit *a loaf, and he give him a stone?* or.

give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him ?

9. *And I say unto you.* Both pronouns are more emphatic than in the similar phrase, *v.* 8.

9–13. *Ask, and it shall be given you, &c.* This passage is found also in Mat vii 7–11, but with two important variations : (*a*) Luke adds the figure of the ' scorpion ' (cf. the conjunction of ' serpents and scorpions ' in x 19), and (*b*) where Matthew has simply ' good things ' Luke has ' the Holy Spirit '—characteristic of the Chronicler of Pentecost.

These verses are the *Magna Charta* of Prayer. They not only state explicitly that earnest and persevering prayer shall win its blessing, but also imply that for the winning of the best gifts such prayer is a necessary condition. In the light of experience we might carry interpretation a step farther, and assert that when with real devotion and earnestness, but without knowledge, men pray for what would injure them God gives a blessing in answer. When they ask for a stone, a serpent, a scorpion, He gives instead the loaf, the fish, the egg.

13. *being evil.* ὑπάρχοντες, stronger than the ὄντες of Mat vii 11, ' being radically evil.'

the Holy Spirit. Luke, the Historian of the Holy Ghost (cf. Introd., p. xxxviii), thus interprets, we may believe, and rightly interprets, the ' good things ' which he and Matthew found in the source Q. This is the greatest gift of all, and the one of which we may be quite sure that the Father always desires that we should have it.

(b) 14–26 *Exorcism of a Dumb Devil, and Teaching thereon*

Parts of this section occur in Mk iii, and almost the whole of it, though with additions and puzzling changes of order, in Mat xii 22 sqq. Luke does not seem to have drawn from Mark here, but (like Matthew) from Q. Matthew, following Mark (though not exactly), places it much earlier, before the incident of ' The Lord's Brethren.' In Mark the teaching has no connexion with the context, and in Matthew, though it is connected, as here, with the exorcism, it is characteristically brought into a collection of anti-Pharisaic sayings. We may believe that Luke is more likely to be right in placing it where he does. (Cf. Sir John Hawkins's note, *Oxf. Stud.*, p. 45 ; Canon Streeter, *ib.*, pp. 146 and 170 sqq.—he thinks that Mark represents a mutilated excerpt from Q—and N. P. Williams, *ib.*, p. 413.)

14 And he was casting out a [1]devil *which was* dumb.

[1] Gr. *demon.*

And it came to pass, when the [1]devil was gone out, the dumb man spake ; and the multitudes marvelled. 15 But some of them said, [2]By Beelzebub the prince of the [3]devils casteth he out [3]devils. 16 And others, tempting *him*, sought of him a sign from heaven. 17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation ; [4]and a house *divided* against a house falleth. 18 And if Satan also is divided against himself, how shall his kingdom stand ? because ye say that I cast out [3]devils [2]by Beelzebub. 19 And if I [2]by Beelzebub cast out [3]devils, by whom do your sons cast them out ? therefore shall they be your judges. 20 But if I by the finger of God cast out [3]devils, then is the kingdom of God come upon you. 21 When the strong *man* fully armed guardeth his own court, his goods are in peace : 22 but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armour wherein he trusted, and divideth his spoils. 23 He that is not with me is against me ; and he that gathereth not with me scattereth. 24 The unclean spirit when [5]he is gone out of the man, passeth through waterless places, seeking rest ; and finding none, [5]he saith, I will turn back unto my house whence I came out. 25 And when [5]he is come, [5]he findeth it swept and garnished. 26 Then goeth [5]he, and taketh *to him* seven other spirits more evil than [6]himself ; and they enter in and dwell there : and the last state of that man becometh worse than the first.

[1] Gr. *demon.* [2] Or, *In* [3] Gr. *demons.*
[4] Or, *and house falleth upon house.* [5] Or, *it* [6] Or, *itself*

14. *the multitudes marvelled.* Cf. note on v 26. Matthew also notes their ' amazement,' and adds that they asked ' Is this the son of David ? ' (cf. note on xviii 39).

15. *some of them.* Matthew (who groups this with anti-Pharisaic matter) says ' Pharisees.' As Mark says still more definitely, ' scribes which came from Jerusalem ' (iii 22), we may safely define further the vague reference in the text, and may perhaps see in it an indication of proximity to the city (see preliminary note on xi 1—xiii 35).

By Beelzebub (properly *Beelzebul*, as MSS) *the prince of the devils* : lit. ' *in* B.,' i. e. ' in the power of B.,' ' as one who is possessed by B.' If the word means ' lord of dung '—i. e. of ' abominations ' =false gods—the ' prince of the devils ' is a fair translation : if it

means ' lord of the mansion ' it leads up to the figure of the ' strong man and his palace ' (*vv.* 21 sqq.). See further, Edersheim, *L. & T.* i 648.

In connexion with the Feast of Tabernacles (see note on x 38–42) St John records a saying of ' the Jews ' (Jn viii 48), ' Thou art a Samaritan, and hast a devil.' St Mark closely associates this incident with the anxiety of His relatives : ' He is beside himself ' (Mk iii 21).

16. *tempting him.* This incident recalls the Temptation in the Wilderness. The accusation of *v.* 15, if true, would have meant a yielding to the second Temptation (iv 7) ; the enticement of this verse, if followed, to the third (iv 9 sqq.).

a sign from heaven. Matthew (xii 38 sqq.) makes the Pharisees formally demand such a sign, and places the demand just before the discourse on the ' Seven Devils.' Did the name Beelzebul—connected as it is with the story of Elijah's calling down fire (2 Kgs i 2 sqq.)—itself suggest the demand for a similar ' sign ' (cf. Plummer, *ad loc.*) ? If so, we may note that this is precisely the type of sign which Christ had rejected in answer to James and John (ix 54).

17. *knowing their thoughts.* Cf. v 22 and note there.

18. *if Satan* (identified with B.) *also is divided* . . . An appeal to common sense. ' Could Satan be assumed to act for his open and obvious self-destruction ? The powers of evil are still too strong to make it even plausible ? Incidentally a great principle is enunciated—' Union is strength.'

19. *your sons.* A reference, apparently, to genuine exorcisms ; but cf. the incident of the Sons of Sceva, Ac xix 13 sqq.

20. *by the finger of God.* Deissmann (*op. cit.*, p. 309) adduces an ancient ' binding charm ' from an *ostrakon* with the words ' I adjure thee by the finger of God.' The Hebraistic tone of the expression (cf. Exod viii 19) is in line with the indications of Luke's special source (cf. notes on ix 51, 53). If, however, it stood thus in Q, Matthew, who reads ' by the spirit of God,' must have *interpreted* it here because of its obscurity (cf. Hawkins, *Oxf. Stud.*, p. 49) as Luke interpreted the ' good things ' of *v.* 13 because of the indefiniteness.

then is the kingdom of God come upon you. It is not civil war within the Satanic realm that works these cures : the evil kingdom is too strong. But a stronger has appeared (*v.* 22) to assail it from without, and these are the evidences of His prowess. It is remarkable that Matthew has here ' kingdom of God ' instead of his usual ' kingdom of heaven.' One might argue that it is he, and not Luke, that has modified the original phrase throughout ; but kept it here for the parallel ' Spirit of God . . . kingdom of God.'

For this idea of a *present* kingdom (exhibited side by side with that of one ' to come '), cf. vii 28, xvi 16, xvii 20, and the Parables of Mustard Seed and Leaven (xiii 18–21).

21, 22. The Strong and the Stronger. Good is stronger than

evil, Christ stronger than Satan, and the kingdom of God in Christ than the kingdom of Satan.

21. *guardeth his own court.* Cf. note on *v.* 15.

22. *his whole armour*: lit. 'panoply,' with which, in Eph vi 11 is contrasted the 'panoply of God,' in a passage which describes the same battle carried on by Christ's followers. Satan's armour is there alluded to (vi 16) in the 'fiery darts.' Here it is rather pictured as consisting of the hosts of demons at work in the world.

divideth his spoils. Cf. Isa liii 12, 'He shall divide the spoil with the strong;' where, however, the LXX version is different. Is it the forces and material at his disposal, or the souls that he has led captive? Perhaps we should not attempt to interpret this clause too minutely, but regard it as giving a touch of completeness to the picture of a victory. Cf. Col ii 15, where Christ is described as 'triumphing openly' over the powers of evil by His cross. Cf. also Eph iv 8.

23. *He that is not with me.* In the war just described the two sides are clearly defined (as against the 'blurred conception' of Christ's accusers) and there is no neutrality. It is, in a way, a complementary truth to that uttered in ix 50.

gathereth . . . scattereth. Godet carries on the battle-metaphor—Jesus is rallying troops for a fresh attack.

24–26. The Seven Evil Spirits. A Parable emphasizing the teaching of *v.* 23—the impossibility of neutrality in the Spiritual Combat. As the Great War showed us, neutral territory is always at the mercy of a sufficiently unscrupulous foe—and who more unscrupulous than the Prince of Darkness? The soul emptied of evil and not filled with good has no power to 'resist the turning tide of evil, which will come back with increased force' (Adeney).

24. *through waterless places.* This Parable gives us not so much the true 'Natural History' of demons as a picture of what was generally conceived as natural among our Lord's audience.

It was into the wilderness that the 'Scape-goat' was sent for the demon Azazel (Lev xvi 10). So in Rev xviii 2 desolated and ruined 'Babylon' is described as a 'habitation of demons.'

seeking rest: in some human soul.

unto my house. It is still his, because unoccupied by Good. The soul is vacant, 'swept and garnished' for any chance occupier. The only sure defence is to fill it with 'whatsoever things are true, honourable, just, pure, lovely, &c.' (Phil iv 8). Whether intentionally or not, this Parable suggests the contrast between Christ's exorcisms and those of the Jews: the latter, a mere expulsion at best; the former, a conquering and binding of the usurping occupant (cf. viii 31–33) and a filling of the soul with good (viii 38, 39).

26. *seven other spirits.* It is possible that He is here describing in contemporary phraseology the story of Mary Magdalene (viii 2) before she felt His healing power.

(c) **27, 28.** True Blessedness. Peculiar to the 'Gospel of Womanhood.' Matthew and Mark place here the summary from his Mother and Brethren recorded earlier by Luke (viii 19–21). Canon Streeter (*Oxf. Stud.*, p. 192) holds that this incident was in Q as used by Matthew, but that he omits it because he has already (xii 47–50) adopted a story from Mark 'with exactly the same point.'

27 And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck. 28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.

27. *as he said these things.* This is one of the seven notes of time which St Luke has inserted into the 'Great Interpolation.' The others are at xi 37 and 53, xii 1 and 13, xiii 1 and 31. Stanton (*Gosp. as Hist. Doc.* ii 227 sqq.) remarks that these notes, vague as they are, are meant to be taken seriously and not as mere conjectures. For he observes that where Luke parallels Mark, or introduces fresh matter into the Marcan narrative, he is careful *not* to add 'notes of temporal connexion' (cf. Mk ii 1 = Lk v 17, Mk iii 1 = Lk vi 6, Mk iii 13 = Lk vi 12).

Blessed is the womb. A characteristic Jewish utterance. So in *Pirke Aboth* a famous Rabbi said of one of his five disciples, 'Blessed is she who bore him!' (Oesterley, *Sayings*, 10, p. 22).

Yea rather. Clearly our Lord is not disparaging His Mother, but incidentally proclaiming the secret of her true blessedness. By 'hearing the word of God and keeping it' (i 38) she had opened the door to man's salvation.

(d) 29–36 *The Demand for a Sign*

29–32. Denunciation of the present Generation. **33–36.** Symbolism of the Lamp. There were apparently incidents of this kind both in Mark and in Q. Matthew gives this—more or less as Luke—in its original Q context. He also takes it from Mk viii 11, 12, and repeats in Mat xvi 1–4. The request may indeed have been repeated more than once, but Luke loses nothing of importance by his avoidance of a 'doublet.'

29 And when the multitudes were gathering together unto him, he began to say, This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah. 30 For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation.

29. *the multitudes were gathering.* St Luke has frequent notices of this kind—iv 42, v 1, vi 17, &c.

seeketh after a sign. This refers us back to the 'tempting' of *v.* 16. It was characteristic of the unbelieving Jews both during and after our Lord's earthly ministry, this craving for a dramatic display of power. That is what gave substance to the third of our Lord's typical Temptations (iv 9 sqq.); 'Jews ask for signs' is still St Paul's experience in the middle of his missionary career (1 Cor i 22).

There is a saying recorded of St Hugh of Lincoln when some offered to bring him evidence of a miracle of the Blessed Sacrament 'Let them keep to themselves the tokens of their unbelief!'

30. *even as Jonah became a sign unto the Ninevites.* This, and not the episode of the sea monster, is, according to our Gospel, the 'sign of Jonah.' It was the mission of Jonah and his preaching that converted the Ninevites, and the mission and word of the 'Greater than Jonah' that should have converted 'this generation' (*v.* 32).

In Mat xii 40 the 'sign of Jonah' is interpreted differently, and made to refer to his swallowing and expulsion by the sea monster, as paralleled by the death and resurrection of our Lord. There are difficulties about that interpretation (see Micklem, *St Matthew, ad loc.*), though its interest is enhanced by the modern conception that the 'miracle' of Jonah is really a parable of Israel's captivity and resurrection to new life. But St Luke's meaning is more probably the original (unless they represent two different sayings) and St Matthew's a very early gloss—added perhaps by the Evangelist himself.

31. The Queen of the South (1 Kgs x 1–13). Cf. note on iv 1–13.

31 The queen of the south shall rise up in the judgement with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, [1]a greater than Solomon is here. 32 The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, [1]a greater than Jonah is here.

[1] Gr. *more than.*

31. *a greater than Solomon.* This would have been a tremendous assumption in the ears of a Jewish audience. It is worthy of notice that Jewish exorcists looked back to Solomon for their formulae and incantations (see Jos. *Ant.* VIII ii 5, and the picturesque story by which he illustrates this).

33–36. Symbolism of the Lamp: the 'Spiritual Eye.' This is one of St Luke's rare 'doublets' (see on viii 16–18). He must have had some reason for the repetition of practically the same discourse. The saying may have been habitual, and Mat v 15, Lk viii 16, xi 33, and Jn viii 12 may all represent genuine occasions of such teaching. (For *this* occasion cf. note on *v.* 37.)

This saying also connects itself (see note on *v.* 14) with the recent Feast of Tabernacles, in which St John (viii 12) records the teaching about 'The Light of the World.'

It is the inward darkness of impenitent self-satisfaction that asks for a 'sign': if the soul's eye were normal all would be clear with the clarity of single-minded sincerity.

33 No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they which enter in may see the light. 34 The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness. 35 Look therefore whether the light that is in thee be not darkness. 36 If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

(e) 37–54 *Denunciation of Pharisees and Lawyers at a Breakfast in a Pharisee's House*

This passage is largely parallel with the longer denunciation of 'Scribes and Pharisees' put by St Matthew (xxiii 13–36) into our Lord's mouth in the Temple at Jerusalem, shortly before His Passion. St Luke records such a second denunciation (xx 45–47) though very briefly (cf. Mat xxiii 1–7). Either he has transferred the bulk of the common material (not all of it *written*, see notes on *vv.* 39 and 44) to this earlier occasion; or, more probably, St Matthew, in the manner of his 'Sermon on the Mount,' has grouped scattered utterances together.

The neighbourhood of Jerusalem (see note introductory to ch xi) is in any case the most natural scene for such a discourse.

It falls into two sections: (*a*) the occasion (*vv.* 37, 38) and the denunciation of the Pharisees (*vv.* 39–44); (*b*) the denunciation of the Lawyers (*vv.* 45–52) and the resulting hostility of the Pharisaic party (*vv.* 53, 54).

37 Now as he spake, a Pharisee asketh him to [1]dine with him: and he went in, and sat down to meat. 38 And when the

[1] Gr. *breakfast.*

Pharisee saw it, he marvelled that he had not first washed before [1]dinner. 39 And the Lord said unto him, Now do ye Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness. 40 Ye foolish ones, did not he that made the outside make the inside also? 41 Howbeit give for alms those things which [2]are within; and behold, all things are clean unto you. 42 But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over judgement and the love of God: but these ought ye to have done, and not to leave the other undone. 43 Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the marketplaces. 44 Woe unto you! for ye are as the tombs which appear not, and the men that walk over *them* know it not. 45 And one of the lawyers answering saith unto him, [3]Master, in saying this thou reproachest us also. 46 And he said, Woe unto you lawyers also! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. 47 Woe unto you! for ye build the tombs of the prophets, and your fathers killed them. 48 So ye are witnesses and consent unto the works of your fathers: for they killed them, and ye build *their tombs*. 49 Therefore also said the wisdom of God, I will send unto them prophets and apostles; and *some* of them they shall kill and persecute; 50 that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 51 from the blood of Abel unto the blood of Zachariah, who perished between the altar and the [4]sanctuary: yea, I say unto you, it shall be required of this generation. 52 Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. 53 And when he was come out from thence, the scribes and the Pharisees began to [5]press upon *him* vehemently, and to provoke him to speak of [6]many things; 54 laying wait for him, to catch something out of his mouth.

[1] Gr. *breakfast.* [2] Or, *ye can* [3] Or, *Teacher* [4] Gr. *house.*
[5] Or, *set themselves vehemently against* him [6] Or, *more*

37. *as he spake, &c.* The note of the occasion. Cf. note on *v.* 27. The aorist (λαλῆσαι) means rather 'after He had spoken.'

to dine. It is the earlier meal of 'breakfast' (distinguished in xiv 12—where for 'dinner' we should render 'breakfast'—from 'dinner' or 'supper') that is here named. This was taken, on the Sabbath, after early morning prayers at the Synagogue. It is difficult therefore to crowd in all the events of *vv.* 14–36 into the previous hours of the day. Perhaps the discourse on Light (which has nothing corresponding to it in the Matthaean parallel) may be detached, and placed in the morning following the case of *v.* 14 sqq.

38. *he marvelled.* This is a sure token that it was not in any unfriendly spirit that the Pharisee had invited our Lord. He had apparently expected normal Pharisaical behaviour of the young Prophet. There may, however, have been malice seething already in the hearts of many of the guests (cf. *v.* 53).

that he had not first washed. The Pharisaic washings—whether of vessels, &c., or of their own hands—originally based on the Levitical ordinances which themselves had a large element of primitive hygiene, had become complicated and formal. They washed their hands, e. g. not only before a meal, but between the courses.

A fuller description of these ablutions is given in Mk vii 3, 4, part of St Luke's 'Great Omission.'

If our Lord had come in straight from contact with a demoniac this would be the more shocking to the Pharisee. But it is not certain that He had (see note on *v.* 37).

39–44. *And the Lord said unto him.* The first verses here (39–41) are an exposure of Pharisaic shortcomings; the next three record three 'Woes' upon the Pharisees; cf. the four Woes of the Great Sermon, vi 24–26. On the use of the title 'Lord,' see note on vii 13. The three 'distinctions' of the Pharisees were (*a*) to use nothing that had not been tithed, (*b*) to observe the laws of purification, and (*c*) to avoid familiar intercourse with non-Pharisees. We may suppose (cf. Edersheim, *L. & T.* ii 212) that the conversation at table had been turned upon these subjects, probably as a method of covert attack upon the Guest, whose presence involved a breach of (*c*).

39. *Now do ye Pharisees*: 'Now' is apparently emphatic. 'The original Levitical ordinances have been elaborated to such an extent that . . .'

your inward part. The interpretation of this argument is a little difficult, because 'the inward' (τὸ ἔσωθεν) seems to be used in different senses here and in the following verse. (In Mat xxiii 25 it is the cup and platter that are 'full of extortion and excess.') There seems to be no true analogy between the 'outside' (material) of the cup, &c., and the 'inside' (moral) of the man; nor a true parallel between the 'inside' (moral) of the man, and the 'contents' τὰ ἐνόντα (material) of which presumably (*v.* 41) alms are to be given.

We must, however, interpret either : (*a*) ' What is the good of scrupulous external cleansing of your vessels when your own internal life is so corrupt ? Both you and your possessions are ultimately God's, and the true cleansing is to give your own inner life in alms.' Or (*b*) ' Instead of meticulous cleansing of external things (while your inner life is corrupt with self-seeking), turn to a life of generosity and cleanse your vessels by giving away their contents in alms.'

This corresponds to, and spiritualizes, Mat xxiii 26, ' cleanse first the inside of the cup and of the platter.' The puzzling phenomena of the two traditions here suggest oral transmission. Cf. note on *v.* 44 and on xxiv 7.

42–44. Three Woes on the Pharisees in general, balancing the three Woes (*vv.* 46, 47, 52) on the Lawyers. Their petty scrupulousness, their pretensions, their hypocrisy.

42. *mint and rue and every herb.* Cf. Mat xxiii 23, ' ye tithe mint and anise (or dill) and cummin.' They interpret tiny herbs as ' harvest ' to be tithed, and meanwhile neglect great fundamental principles. In modern parlance, ' They cannot see the wood for the trees '—nor the trees for the luxuriant undergrowth !

judgement and the love of God (Matthew : ' judgement and mercy and faith ') : judgement in Hebraistic language stands for *rectitude*—true discrimination between right and wrong.

these ought ye to have done, &c. A very far-reaching principle. Carefulness about trifles is useless and dangerous if accompanied by neglect of principles. The latter come first and should be the motive and *raison d'être* of the former.

43. *ye love.* The word used suggests that the love they owe to God they divert to their own self-glorification. Cf. Jn xii 43.

the chief seats . . . salutations. Matthew (xxiii 6) adds ' the chief place at feasts,' a point which Luke reserves for another occasion when our Lord was guest of a Pharisee (xiv 7 sqq.). The chief seats in the Synagogue are a semicircular bench on a daïs facing the congregation, answering more or less to the presbytery in the apse of an early Christian Church.

44. *tombs which appear not.* Their hypocrisy causes their true character to be entirely hidden from the popular view. Here is a most interesting variation from St Matthew, which suggests that the respective sources drawn on by each Evangelist may have come from an oral ' logion ' in which Pharisees were compared to tombs, which acquired two different forms and meanings in the course of transmission (cf. note on xxiv 7). In Mat xxiii 27 we have the same theme—hypocrisy, which deceives men as to the inner reality—but there they are compared not to unseen tombs, but to tombs outwardly whitened, inwardly ' full of dead men's bones, and of all uncleanness.'

45. *one of the lawyers.* A Pharisee himself perhaps, but a specialized type—scribe of the Law. These, says Edersheim (*L. & T.* ii 212 sq.), were apt to look down on the narrowness and

bigotry of the less learned Pharisees. St Matthew (xxiii 13 sqq. classes Scribes and Pharisees together throughout.

thou reproachest us also. Rather 'insultest even us'—the very cream of Pharisaism. The verb (ὑβρίζειν) is the 'shamefully entreating' of xviii 32.

46. *ye lade men with burdens, &c.* Matthew (xxiii 4) makes this, like the reference to 'chief seats' part, not of the formal denunciation, but of a discourse to the disciples introducing it. They make the Law, in itself rigorous, intolerable by their more rigorous interpretations. Their whole tendency is to *tighten*, and they will not raise a finger in the direction of reasonable relaxation. Some would see here a reference to scribal *evasion* of the Law. That seems doubtful: but cf. the 'Corban' passage in Mk vii 11. Cf. St Peter's reference in the Council at Jerusalem (Ac xv 10) to the 'yoke upon the neck,' which 'neither our fathers nor we were able to bear.'

grievous to be borne: not elsewhere in N.T., but occurs in LXX of Prov xxvii 3. Godet points out that this corresponds to the first Woe of the Pharisees, *v.* 42, for 'literalism is twin brother of formalism.'

47–51. *ye build . . . your fathers killed.* The next count in the indictment is that of 'persecuting orthodoxy.' They carry on and complete the work of their fathers, who were murderers of prophets. Whether our Lord is referring to actual building of tombs, such as the 'Tombs of the Prophets' now shown outside Jerusalem on the Mount of Olives, is doubtful. In Mat xxiii 29 that is the natural interpretation; here it might be pure metaphor. Their spirit and temper was precisely that of their ancestors who in old days tried to stamp out the prophetic movement because it did not square with the orthodoxy of their day. Eventually it declared itself in the judicial murder of One greater than the prophets.

49. *Therefore also said the wisdom of God.* Mat xxiii 34 introduces a like passage with 'Therefore, behold, I send unto you . . .' direct from the mouth of Jesus. There is, however, no parallel for the Lord describing Himself as 'the wisdom of God' though St Paul so describes Him (1 Cor i 24, 30). The phrase is very puzzling, and the best interpretation seems to make it stand for 'the witness of Providence in history and prophecy.' As we might say: 'History shows as plainly as Prophecy has foretold how God has sent you His messengers, and how you have treated them.' The nearest approach to an apposite O.T. quotation is perhaps that adduced by Godet from Prov i 20–31. It is the voice of the personified Wisdom. See further, note on xiii 35.

prophets and apostles. Matthew has 'prophets, wise men, and scribes,' which might almost stand for the entire O.T. (Prophetic Books, Wisdom-Literature and Law). It is not clear whether 'apostles' is here to be taken in the definitely N.T. sense, or as 'messengers,' envoys': probably the latter.

50. *that the blood . . . may be required.* They were (Mat xxiii 32) 'filling up the measure of their fathers,' and in the phrase 'His blood be on us, and on our children' (Mat xxvii 25) they were, in a few months' time, to accept the blood-guiltiness of the ages. 'That generation' was to pay its debt forty years after in the horrors of the siege of Jerusalem with which the pages of Josephus have made us familiar.

51. *from the blood of Abel unto the blood of Zachariah,* i. e. all the blood-guiltiness recorded in the O.T. from the first pages of Genesis (Gen iv 8 sqq.) to the last book of the Hagiographa (2 Chron xxiv 20–22): point is added to our Lord's words in *v.* 50 when we recall Zachariah's dying utterance—'The Lord look upon it and *require it.*'

52. *ye took away the key of knowledge.* The third Woe is pronounced upon their 'Monopoly of Theology' (Godet). The people they kept at arm's length, calling them *'am ha-aretz*—'men of the earth' (cf. Jn vii 49, 'This multitude which knoweth not the law are accursed,' and contrast our Lord's attitude: 'to Him there is no such thing as a rabble,' Latham, *Pastor Pastorum*, p. 204); and their false interpretations shut off the Law as a salutary influence from themselves as well as from others. It is as if a man should lock up that which himself and others needed, and then throw away or lose the key. 'Key' has become a familiar figure in educational contexts. 'The Key' to an exercise, to a problem, and so forth.

53. *when he was come out, &c.* This description of Pharisaic hostility is purely Lucan. It leads up to our Lord's counsel of xii 1.

press upon him vehemently. In Mk vi 19 the same verb (ἐνέχειν), used of Herodias' attitude to the Baptist, is translated 'she set herself against him'; and the marg. is probably better here: 'set themselves vehemently against him,' or we might render 'kept themselves intently on the alert against him.'

provoke him to speak. The verb is used of a teacher prompting a pupil to recite. 'They plied Him,' we might say, 'with leading questions.'

of many things: lit. 'concerning *more* things.' They widened the scope of their questionings as one might spread out a net.

54. *laying wait . . . to catch.* Vivid hunting metaphors.

(f) XII 1–12 *Frankness and Fear*

The greater part of the utterances in this chapter are found also in St Matthew, either (*a*) in the Sermon on the Mount (*vv.* 5–7), or (*b*) in the Charge to the Twelve (x 5–42), or (*c*) in the Eschatological Discourse (xxiv 4–51). The introductory verse (xii 1) seems to link them here both to one another and to what precedes. The probability is that Luke found them together in Q, and Matthew dispersed them (see *Oxf. Stud.*, pp. 123–124).

In this first paragraph frank sincerity is inculcated as against the hypocrisy of the Pharisees, and fear of God to the exclusion of all other fears.

XII In the mean time, when [1]the many thousands of the multitude were gathered together, insomuch that they trode one upon another, he began to [2]say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. 2 But there is nothing covered up, that shall not be revealed: and hid, that shall not be known. 3 Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops. 4 And I say unto you my friends, Be not afraid of them which kill the body, and after that have no more that they can do. 5 But I will warn you whom ye shall fear: Fear him, which after he hath killed hath [3]power to cast into [4]hell; yea, I say unto you, Fear him. 6 Are not five sparrows sold for two farthings? and not one of them is forgotten in the sight of God. 7 But the very hairs of your head are all numbered. Fear not: ye are of more value than many sparrows. 8 And I say unto you, Every one who shall confess [5]me before men, [6]him shall the Son of man also confess before the angels of God: 9 but he that denieth me in the presence of men shall be denied in the presence of the angels of God. 10 And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. 11 And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say: 12 for the Holy Spirit shall teach you in that very hour what ye ought to say.

[1] Gr. *the myriads of.* [2] Or, *say unto his disciples, First of all beware ye* [3] Or, *authority* [4] Gr. *Gehenna.* [5] Gr. *in me.* [6] Gr. *in him.*

1. *the many thousands*: lit. 'the myriads,' an obvious hyperbole. But it clearly represents a critical moment in this later ministry as St Luke conceived it. The 'scene' at the end of the breakfast had developed itself out in the street, and a vast crowd had collected to hear the Pharisees and Lawyers denounced.

Beware ye of the leaven. So in Mat xvi 6 'of the leaven of the Pharisees and Sadducees,' which is explained in xvi 12 as 'the *teaching*' of the Pharisees, &c. (cf. Mk viii 16–21). Here, however, the 'leaven' is clearly not their teaching, but their example of hypocrisy. This phrase is the only apparent excerpt in Luke from

the chapters of the 'Great Omission' (Mk vi—viii). It is probably only apparent (cf. Hawkins, *Oxf. Stud.*, p. 71), and most likely represents an actual repetition by our Lord of the same phrase on an entirely different occasion, and with a quite different application.

2–9. *there is nothing covered up, &c.* These verses are parallel to Mat x 26–33. The idea is the same as that of Lk viii 17, but the application is not the same. There it was the necessity of spreading and passing on the light; here it is the warning that hypocrisy will not be hid. In Matthew it is a call to the Twelve on their Mission to boldness and fearlessness of speech: and his parallels with what follows are such as to suggest a double form of Q or possibly an independent tradition.

4. *my friends.* This intimate address to inspire courage and loyalty in face of the growing hostility indicated in xi 53, 54. Cf. the still more touching intimacy of Jn xv 13–15, on the eve of the supreme struggle.

5. *Fear him, which . . . hath power.* The 'power,' or rather 'authority,' named marks this object of 'fear' as none other than God Himself. And though the interpretation involves a double use of the word 'fear' (which is involved indeed in the apparently contradictory 'fear not' of *v.* 7), it is true that the 'fear of God' (1 Pet ii 17) is inculcated in the N.T. as in the O.T. In the latter, however, it becomes the reverence inseparable from love—a love which, when perfected, banishes all unworthy fear (1 Jn iv 18).

Fear Him ye saints, and ye will then
Have nothing else to fear.

6. *Are not five sparrows sold for two farthings?* The God whom alone you need to fear cares for the tiniest of His creatures, and for every small detail of your life. The 'farthing' is more nearly a 'penny.' In Mat x 29 the price is put at two sparrows for 1 *assarion*. Deissmann (*op. cit.*, pp. 270–273) adduces evidence from the reign of Diocletian that sparrows were then, as in the first century, the cheapest birds on the market. Diocletian fixed the *maximum* price at $3\frac{1}{2}$ *as* for ten birds.

7. *the very hairs of your head.* In modern phraseology, 'God's loving and wise care is evidenced not only by the telescope but by the microscope.' This is the Charter of a detailed Providence; cf. Mat vi 25 sqq.

ye are of more value . . .: here the submerged *a fortiori* argument comes to the surface.

8, 9. *Every one who shall confess me.* This saying follows also in Mat x 32, 33, and was therefore almost certainly in the common source Q, especially as the connexion of thought is not obvious. The converse 'whosoever shall be ashamed,' &c., occurred in Lk ix 26, in connexion with the first Prediction of the Passion.

10. *blasphemeth against the Holy Spirit.* This may have been here in the source. Matthew, following Mark, associates it with the Beelzebul incident (Mat xii 31 sqq., Mk iii 28–30) and the

imputation to Jesus of alliance with evil spirits. The other Synoptists also emphasize the peril, carrying on the impossibility of forgiveness into the world to come.

The best explanation of this much-discussed doctrine seems to be that persistent preference for evil over good, for darkness over light, leads to the atrophy of the soul's power to assimilate Divine grace. The principle which underlies Dante's *Inferno* is ultimately this. The doomed souls there 'dreeing their weird' have attained that towards which they deliberately set themselves in this life. It is like the inexorable working of a natural law. Cf. Heb vi 4, 1 Jn v 16.

11, 12. *bring you before the synagogues.* The same thought, in different words, occurs in the great Eschatological Discourse in xxi 14, 15. There it comes as counsel in face of proximate difficulties; here as reassurance in view of the warning of *v.* 10, 'Do not be afraid of being betrayed into such blasphemy when under hostile cross-questioning. Your own loyalty will guarantee you the guidance of the Holy Spirit Himself.' This, the only definite function assigned to the Holy Spirit in the Synoptic Gospels, exactly illustrates the title and work of the Comforter in Jn xvi 8–12. Doubtless this 'doublet' represents two different sayings, the latter perhaps uttered with tacit reference to the former. On the jurisdiction of the Synagogue, see note on vi 22.

(g) 13–21 *Warning against Covetousness; The Rich Fool*

Peculiar to St Luke. An incident is made the text of a parabolic Sermon. *vv.* 13–15 are found in two *ostraca* (inscribed tiles or potsherds) ascribed to the seventh century. Deissmann, *op. cit.*, p. 50; cf. note on xxii 41 sqq. For St Luke's special interest in the use and responsibilities of Wealth, see Introd., p. xli.

13 And one out of the multitude said unto him, [1]Master, bid my brother divide the inheritance with me. 14 But he said unto him, Man, who made me a judge or a divider over you? 15 And he said unto them, Take heed, and keep yourselves from all covetousness: [2]for a man's life consisteth not in the abundance of the things which he possesseth.

[1] Or, *Teacher*

[2] Gr. *for not in a man's abundance consisteth his life, from the things which he possesseth.*

13. *Master, bid my brother.* On the Law of Inheritance see Edersheim, *L. & T.* ii 243, and note. There is no hint as to how far the claim was justified or whether the brother was prepared to accept arbitration. The request, though misguided, implies at any rate that the man looked up to our Lord. Its motive, however, is laid bare in *v.* 15, and that itself is enough to account for Christ's

refusal to arbitrate. It was more than covetousness if a younger brother aimed at getting a share of the first-born's 'double portion.'

14. *who made me a judge, &c.* 'Go to the constituted authority' is the implication: our Lord is 'rendering unto Caesar' (xx 25). His 'kingdom is not of this world' (Jn xviii 36). He repudiated such an office definitely at the Temptation (iv 5–8). In a wider and sublimer sense, His mission is to judge (Jn v 22, ix 39). Nor is He condemning the institution of human law and justice. The disclaimer is personal to Himself and to the occasion and does not clash, e. g., with 1 Cor vi 1 sqq.

15. *Take heed, and keep yourselves from all covetousness.* 'Covetousness' here means all desire for selfish ownership.

for a man's life, &c. The Greek is a little intricate (see R.V. marg.). Plummer well paraphrases: 'it does not follow, because a man has abundance, that his life consists in wealth.'

16–21. Parable of the Rich Fool. This Lucan Parable may be classed among those (cf. xiv 15–24, xviii 1–8) which imply a sense of humour; though the humour of the situation, with its dramatic irony, is of a very terrible kind. See Trench, *Parables*, pp. 337–347.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: 17 and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? 18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods. 19 And I will say to my [1]soul, [1]Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. 20 But God said unto him, Thou foolish one, this night [2]is thy [1]soul required of thee; and the things which thou hast prepared, whose shall they be? 21 So is he that layeth up treasure for himself, and is not rich toward God.

[1] Or, *life* [2] Gr. *they require thy soul.*

17. *my fruits, &c.* Part of the humour of the parable consists in the picture of the complacent egoist: 'my' . . . 'my' . . . 'my' . . . 'my', repeated four times in these verses. It recalls the words of the historic fool Nabal (whose name means 'fool') in 1 Sam xxv 11: 'Shall I then take my bread, and my water, and my flesh that I have killed for my shearers . . . ?'

19. *I will say to my soul, &c.* The materialists' paradise, involving no education of soul, except a certain elementary management of finance with a view to enjoyment of the grosser luxuries.

20. *is thy soul required*: lit. '*They* are demanding thy life.'

For this common Rabbinical paraphrase for 'God,' see xii 48 and note on xvi 9. It might, however, refer to the angels as God's messengers.

21. *rich toward God*: cf. xvi 9 and Mat vi 19, 20, 'Treasure in heaven.' Outward enrichment, as Trench observes (*op. cit.*, p. 346), if made one's purpose of existence, is itself an inward impoverishment; 'for there is a continual draining off to worldly objects of those affections which should have found their only satisfying object in God.' There seems to be a conscious reminiscence of this parable in 1 Tim vi 17–19.

(h) 22–34 *Warning against Anxiety*

Instruction on trustful reliance upon God's providence, in the spirit of Mat vi 25–34, 19–21. The *right* confidence, as opposed to the *wrong* confidence of the 'Rich fool.'

The following sections, to the end of the chapter, are found in St Matthew: (*a*) Sermon on Mount, (*b*) Eschatological Discourse, (*c*) Charge to the Twelve, and (*d*) Sermon on Mount again. There is nothing Marcan here.

Most probably Luke found them together in his source Q, and Matthew distributed them, after his manner.

22 And he said unto his disciples, Therefore I say unto you, Be not anxious for *your* [1]life, what ye shall eat; nor yet for your body, what ye shall put on. 23 For the [1]life is more than the food, and the body than the raiment. 24 Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the birds! 25 And which of you by being anxious can add a cubit unto his [2]stature? 26 If then ye are not able to do even that which is least, why are ye anxious concerning the rest? 27 Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these. 28 But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more *shall he clothe* you, O ye of little faith? 29 And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. 30 For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. 31 Howbeit seek ye [3]his kingdom, and these things shall be added unto you. 32 Fear not, little

[1] Or, *soul* [2] Or, *age* [3] Many ancient authorities read *the kingdom of God.*

flock; for it is your Father's good pleasure to give you the kingdom. 33 Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. 34 For where your treasure is, there will your heart be also.

22. *unto his disciples.* The parable had been addressed to the crowd.

for your life. The word (ψυχή) is often rendered 'soul,' as it was in *v.* 19. Here (as there) it means the human life—not especially the immortal, spiritual part of man.

24. *Consider the ravens.* So Job xxxviii 41, 'Who provideth for the raven his food, when his young ones cry unto God, and wander for lack of meat?' As a matter of fact one of the marvels of bird-life is the feeding of the young ravens (cf. Ps cxlvii 9) who do nothing to supply their own voracious appetites till they are old enough to pair.

they sow not, &c. This cannot be intended as a counsel of improvidence. It is rather a warning against that over-reliance upon dividends, and that degeneration of thrift into grasping greed which are characteristic of our time.

25. *which of you . . . stature?* The word, ἡλικία, in ii 52 and xix 3 means 'stature'; here probably, as in Jn ix 21, 23, 'age,' length of life. A cubit (about 18 inches) would not be a small thing (*v.* 26) in a man's height! Yet it seems almost as strange to apply it to 'length of days.'

26. *even that which is least.* Omitted by Codex Bezae (D), and also from the parallel passage in Mat vi 25 sqq. If the words are an early gloss, they still show a primitive scribe's interpretation of ἡλικία in the previous verse.

27. *Consider the lilies.* Probably the scarlet anemones of the Palestinian spring. It was a part of our Lord's human perfection that He so obviously delighted in the beauties of Nature. Our modern appreciation of landscape comes to us not from the Graeco-Roman civilization, but rather through Christianity from the O.T., which (especially in the Psalms) gloried in the wonders of the visible world not so much for their own sake as for their revelation of the Creator. This utterance of our Lord, while illustrating a religious principle, has in it more of the modern delight in natural beauty as such.

Solomon. The acme, for Judaism, both of wisdom and of material splendour. 1 Kgs iii 11–13, 28; iv 29–34; x 1–13: cf. Lk xi 31.

28. *so clothe the grass in the field.* Either the lilies are identified with the grass (as in Swiss meadows the hay is more than half flowers) or they are regarded as adorning it. The 'field' in Hebrew usage means the open moor.

cast into the oven, i. e. used as fuel.

ye of little faith : uttered, surely, not sternly but kindly.

29. *of doubtful mind.* This explains the foregoing counsel. It is not that we are forbidden to seek and earn our daily bread, but that we are not to do this ' tossed on the waves of a sordid anxiety ' (the metaphor seems to be a nautical one). Edersheim (ii 217) urges that, in view of the invariable usage of LXX, we should render, ' neither be ye uplifted with earthly ambition.'

30. *the nations of the world.* A Rabbinical rather than a Scriptural expression. They seek with undue anxiety, not sure (as His children are—cf. ' Your Father ') of God's providence.

31. *seek ye his kingdom.* Matthew (vi 33) adds ' and his righteousness.' The ' cares of this world ' (Lk viii 14) are among the chief obstacles to the cultivation of the religious life, and the religious life (we are told here) is the best antidote to such cares.

32. *Fear not, little flock . . .* Preserved by Luke alone. An encouragement to that small group among the multitudes (xii 1) who know the Shepherd and are known of Him (Jn x 14). It adds point to the teaching on the ' Good Shepherd ' delivered not long before (Edersheim, *L. & T.* ii 217).

33. *Sell that ye have, &c.* Is this a precept demanding literal and universal observance on the part of Christ's disciples ? It is easy to ' water down ' the Gospel precepts and accommodate them to our own taste and habit. But while guarding against this tendency in ourselves, we must not neglect the evidence, e. g. of viii 3, that Christ numbered wealthy people among His followers, and made use of their wealth.

(i) 35–48 *Readiness and Stewardship*

The next four verses have no parallel in Matthew, though the same lesson is given, at greater length, in the Parable of the Ten Virgins (Mat xxv 1–13). There is similar teaching also in Mk xiii 34–37, where, however, no Marriage Feast comes in. In Matthew the ' lord ' is the bridegroom, in Luke a guest returning home after the festivities. In Matthew it is the lord who ' opens ' to the Virgins ; in Luke the servants to their lord. *vv.* 39–46 = Mat xxiv 43–51.

35 Let your loins be girded about, and your lamps burning ;
36 and be ye yourselves like unto men looking for their lord,
when he shall return from the marriage feast ; that, when he
cometh and knocketh, they may straightway open unto him.
37 Blessed are those [1]servants, whom the lord when he cometh
shall find watching : verily I say unto you, that he shall gird
himself, and make them sit down to meat, and shall come and

[1] Gr. *bondservants.*

serve them. 38 And if he shall come in the second watch, and if in the third, and find *them* so, blessed are those *servants.* 39 [1]But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be [2]broken through. 40 Be ye also ready: for in an hour that ye think not the Son of man cometh.

[1] Or, *But this ye know* [2] Gr. *digged through.*

35. *Let your loins be girded, &c.* Familiar to us English Churchmen as the Gospel for the Ordination of Deacons.

37. *watching.* Awake, alert. On the duty of watchfulness, cf. Mk xiii 37.

he shall gird himself, &c. As Jn xiii 1–11 records our Lord Himself did, to wash His disciples' feet at the Last Supper. These sayings hover between parable, allegory, and plain injunction. The parable proper gives a more normal picture of life, and draws analogies: e. g. in xvii 7–10 (where the lesson is a different one) He gives the normal picture of tired servants having to wait on their master before taking their own supper.

38. *the second watch . . . third*: probably by the Jewish reckoning, i. e. the '2nd' from midnight to 3 a.m. and the '3rd' from 3 to 6 a.m. (The 2nd will be the 'middle watch' of Judg vii 19.) Edersheim, however (ii 218), thinks the Jews had already adopted, in the time of Christ, the Roman reckoning by four watches.

39, 40. The 'Parable,' as Peter calls it (*v.* 41), of the House Breaking. A parabolic utterance reproduced also by Matthew (xxiv 43), and therefore probably drawn from Q.

39. *the thief*: the 'burglar' as we should say. It may have been this saying of our Lord's—a picturesque way of describing a sudden and unexpected arrival—that gave rise to the frequent expressions elsewhere in N.T. in which His Advent is compared to 'a thief in the night.' Cf. 1 Thess v 2, Rev iii 3, xvi 15.

broken through: lit. 'dug through,' the walls being of dried mud. Wycliffe's 'myned' associates itself with our post-war vocabulary.

41–45. Faithful and Unfaithful Stewardship. In Matthew our Lord's question of *v.* 42 follows immediately on *v.* 40. Sir J. Hawkins (*Oxf. Stud.*, p. 124) holds that *v.* 41 was drawn by Luke from Q, and omitted by Matthew in his homiletical grouping of subjects.

41 And Peter said, Lord, speakest thou this parable unto us, or even unto all? 42 And the Lord said, Who then is [1]the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season?

[1] Or, *the faithful steward, the wise* man *whom, &c.*

43 Blessed is that [1]servant, whom his lord when he cometh
shall find so doing. 44 Of a truth I say unto you, that he
will set him over all that he hath. 45 But if that [1]servant
shall say in his heart, My lord delayeth his coming; and shall
begin to beat the menservants and the maidservants, and to
eat and drink, and to be drunken; 46 the lord of that [1]servant
shall come in a day when he expecteth not, and in an hour
when he knoweth not, and shall [2]cut him asunder, and appoint
his portion with the unfaithful. 47 And that [1]servant, which
knew his lord's will, and made not ready, nor did according
to his will, shall be beaten with many *stripes*; 48 but he
that knew not, and did things worthy of stripes, shall be
beaten with few *stripes*. And to whomsoever much is given,
of him shall much be required: and to whom they commit
much, of him will they ask the more.

[1] Gr. *bondservant.* [2] Or, *severely scourge him*

41. *And Peter said . . .* The insertion (or retention) of such questions at points of transition in subject of discourse (cf. xiii 23, xvii 37) is noted by McLachlan as characteristic of St Luke (*St Luke, Evang. & Hist.*, p. 19).

42. *And the Lord said.* For this title, cf. note on vii 13.

Who then is the faithful and wise steward . . . ? Here as elsewhere (cf. xx 3) Christ answers one question by asking another which throws the responsibility back upon the questioner. All, it is implied, have the responsibility of stewardship, but not all rise to the occasion. The phrase recalls St Paul's 'It is required in stewards, that a man be found faithful' (1 Cor iv 2).

to give them their portion: 'their rations.' This duty of the major-domo devolves in the Church upon the Apostles, and so upon the Ministry. They must not 'lord it over the charge' (1 Pet v 3).

44. *he will set him over, &c.* The reward of fidelity is further responsibility. The heavenly Master does not manumit His slaves, except in the sense of *Nunc Dimittis*, but promotes them to higher service. His 'service is perfect freedom.'

46. *cut him asunder.* A grim word used in LXX of cutting a ram in pieces in sacrifice (Ex xxix 17). But possibly a wrong turn has been given in the translation to the Aramaic *pasak*, which might also mean 'cut off,' 'set apart' (P. L.). There are three grades of punishment named in *vv.* 46–48a. (1) This, for disloyalty and tyranny; (2) for deliberate neglect of duty; and (3) for mistakes committed in ignorance.

48. *they commit much.* The phrase may simply mean 'much is committed,' and indeed the whole context is so human that we

might well supply 'men'; but by analogy with xii 21 and xvi 10 (where see note) it may definitely refer to *God's* committal.

(j) **49–59** *The First Advent and the Signs of the Times*

Here *vv.* 51–53 = Mat x 34–36, and 57–59 = Mat v 25–26.

49 I came to cast fire upon the earth; and what will I, if it is already kindled? 50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished! 51 Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division: 52 for there shall be from henceforth five in one house divided, three against two, and two against three. 53 They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law.

49. *I came to cast fire upon the earth*: more emphatic—'*Fire* is what I came to cast . . .' Cf. the saying preserved by Origen (*Hom. in Jer.* xx 3), 'Near Me, near the fire.' The next two verses have no real parallel in Matthew or Mark, though Matthew has in x 34 a saying of similar import: 'I came not to cast peace (on the earth), but a sword'—the sword, i. e. of strife and division. That (see *vv.* 51 sqq.) is the ultimate effect of this 'fire'; but though 'fire and sword' are familiarly coupled as instruments of war, the fire here would seem to be more than a merely destructive agency. The Baptism of Fire predicted by St John (iii 16) may not be identical with this 'flame'; but it is the searching, testing quality of Christ's teaching that makes it like fire (cf. Mal iii 2, 3); that which, in the fourth Gospel (Jn ix 39), He expresses in the words, 'For judgement came I into this world.' The 'tongues of fire' of Ac ii mark the descent of that spirit Who is to 'convict the world . . . of sin, and of righteousness, and of judgement' (Jn xvi 8–11).

what will I, if it is already kindled? 'What have I left to wish for?' Or possibly, with a different punctuation, 'What will I?' Would that it were already kindled! (as Origen, ap. Plummer).

50. *But I have a baptism, &c.* The adversative form of the sentence favours the first interpretation of *v.* 49. 'After all, there is something left to wish for—the completion of what lies before me in the Passion.' He looks forward, in the Passion, to a fresh act of self-consecration (cf. Jn xvii 19). He is faced by this 'baptism of blood,' and longs to get it over. Matthew and Mark have a similar reference to baptism in the answer to James and John (which Luke omits), 'Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?' (Mk x 38):

where the 'cup' is evidently that of the Agony (Mk xiv 36, Lk xxii 42). The metaphor of the 'baptism' is probably akin to the O.T. metaphor of drowning in a 'sea of troubles,' typically expressed, e.g. in Ps lxix and Jonah ii.

51. *Think ye that I am come to give peace in the earth?* 'Peace on earth to men of God's good will' had been proclaimed at His birth, as St Luke himself records (ii 14). Inward peace is what He offers to His disciples in fullest measure (Jn xiv 27), but it is a peace consistent with 'tribulation in the world' (Jn xvi 33). The testing fire of *v.* 49 must inevitably create first of all divisions and discord. So our Lord, though He has a peace to offer such as 'the world cannot give,' boldly disillusions those who, following the popular Jewish tradition, expect the reign of Messiah to usher in immediate, universal peace.

division. Such division takes place now as often as a Jew or a Moslem is converted to Christianity. A more frequent and equally striking example is the Hindu convert, who is boycotted by all his former circle.

53. *They shall be divided.* Father, mother, son and son's wife, and daughter. The two elders are pictured as unconverted, and bitter against the younger members. No doubt a very typical case in all ages and not least in the first years of Christendom. The father is constantly at strife with his son, the mother with both daughter and daughter-in-law. In the women's case there is a change from dative to accusative, which has been thought to indicate a more active rancour. It may, however, be simply a case of variation in style.

54–59. The Signs of the Times. Here our Lord reverts again (cf. *v.* 15) from the Disciples to the Multitude. In Mat xvi 2, 3 there is a sentence of the same import, but differently worded. Our Lord may very well have used this analogy of 'the weather-wise' more than once.

54 And he said to the multitudes also, When ye see a cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass. 55 And when *ye see* a south wind blowing, ye say, There will be a [1]scorching heat; and it cometh to pass. 56 Ye hypocrites, ye know how to [2]interpret the face of the earth and the heaven; but how is it that ye know not how to [2]interpret this time? 57 And why even of yourselves judge ye not what is right? 58 For as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him; lest haply he hale thee unto the judge, and the judge shall deliver thee to the [3]officer, and

[1] Or, *hot wind* [2] Gr. *prove.* [3] Gr. *exactor.*

the [1]officer shall cast thee into prison. 59 I say unto thee, Thou shalt by no means come out thence, till thou have paid the very last mite.

[1] Gr. *exactor.*

54. *in the west*: bringing heavy rain from the Mediterranean, like the cloud so anxiously looked for by Elijah's servant (1 Kgs xviii 44).

55. *a south wind.* The word is used by St Luke alone in N.T. for south wind. In Ac xxvii 13 it is the breeze that deceived the crew of St Paul's boat into putting to sea from Fair Havens; in Ac xxviii 13, the wind that wafts him safely from Rhegium to Puteoli.

a scorching heat. The *Kausôn* from the Arabian Desert, answering to the scirocco in Italy and the south of France. If, as Edersheim remarks (*L. & T.* ii 220 n.), the scirocco blows not in Galilee but in Peraea, this little touch may strengthen our view as to the locality of these sayings.

56. *this time.* This (Messianic) season.

57–59. In view of *inevitable* divisions, charity and reconciliation are all the more to be cultivated.

57. *judge ye not what is right.* Cf. Jn vii 24. This phrase and the *give diligence* of next verse, at one time thought solecisms, are now proved to belong to the common speech of the time. Deissmann, *op. cit.*, pp. 117, 118.

58. *For as thou art going, &c.* The connexion is not very clear. Perhaps, 'If you could discern the significance of what is going on in human life as you can discern the weather, you would see the necessity of immediate reconciliation with your fellows.' In the first Gospel it has clearly this individual reference coming in the Sermon on the Mount, after the interpretation of the Sixth Commandment, and the reconciliation is urged before offering a gift at the Altar (Mat v 22, 23). But it may be best to interpret it here with a *national* reference. Christ is the 'Adversary,' claiming His due (cf. xx 10); God is the Judge, His *practor* or agent is the force that shall overthrow Jerusalem. *Now* is the moment to make peace with the Messiah. For the 'judge' both Matthew and Luke have κριτής, for the inferior officer Matthew has the colourless ὑπηρέτης, while Luke has πράκτωρ, which technically denotes an officer who keeps record of the fines ordered by the Judge to be paid.

59. *the very last mite*: λεπτόν representing half the value of the coin mentioned by Matthew (κοδράντης = *quadrans*) and one-eighth of the *as* or ἀσσάριον of *v.* 6.

(k) XIII 1–9 *The Lesson of Calamities; The Barren Fig-tree*

There is a special interest about such 'detailed allusions to unimportant local events,' in that we can be sure that they must have been put into writing very early to be preserved (cf. Streeter,

Oxf. Stud., p. 206). The most natural background for this discourse is the near neighbourhood of Jerusalem (cf. ref. to 'Siloam,' *v.* 4). The whole section is peculiar to St Luke, and depicts our Lord's mind as full of foreboding of the approaching ruin of the Holy City.

XIII Now there were some present at that very season which told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. 2 And he answered and said unto them, Think ye that these Galilæans were sinners above all the Galilæans, because they have suffered these things? 3 I tell you, Nay: but, except ye repent, ye shall all in like manner perish. 4 Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were [1]offenders above all the men that dwell in Jerusalem? 5 I tell you, Nay: but, except ye repent, ye shall all likewise perish. 6 And he spake this parable; A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. 7 And he said unto the vine-dresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground? 8 And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: 9 and if it bear fruit thenceforth, *well*; but if not, thou shalt cut it down.

[1] Gr. *debtors*.

1. *whose blood Pilate had mingled with their sacrifices.* Though we have no other record of this particular outrage, such massacres were all too common, as Josephus testifies (cf., e.g., that by Archelaus at Passover time, *Ant.* XVII ix 3).

The peculiar interest of the record is that, though St Luke gives no 'cross-reference,' this incident satisfactorily explains the 'enmity' of Pilate and Herod alluded to in xxiii 12, and the way in which that enmity was reconciled (see note on xxiii 8–12).

2. *Think ye, &c.* Our Lord Himself rebuts, in the case of the man born blind (Jn ix 2), this popular idea that individual trouble in this life is proportioned to the individual's wickedness, and that exceptional suffering indicates exceptional sin in the sufferer. The Book of Job had been written centuries before with the same object. Here He makes it the starting-point for a prediction which was literally fulfilled 40 years later when the unrepentant Jews and Galileans, gathered for the Passover, perished by the sword of Titus. Josephus (*B.J.* V i 3) describes how they were cut down in the

Temple and 'sprinkled the holy altar with their blood' (cf. also *ib.* VI iv 6).

4. *those eighteen.* This recent example our Lord adduces Himself. It concerns not Galileans but Judaeans.

offenders: lit. 'debtors.' For sin as a 'debt to God' cf. xi 4. They may have been popularly detested as serving the Roman Conqueror—the more so if Pilate was paying their wages out of the Temple treasury. Josephus (*B.J.* II ix 4) says Pilate raised a tumult by spending 'Corban' money upon aqueducts.

5. *except ye repent.* Here again is a prediction literally fulfilled in the overthrow of the buildings of the Holy City.

6–9. Parable of the Barren Fig-tree (Trench, *Par.*, pp. 348–360). St Luke alone records this Parable, and he omits the narrative of the withering of the fig-tree in Holy Week, given by Matthew (xxi 18) and Mark (xi 12). Has he transformed an 'acted parable' into a *spoken* one? Or does he preserve the original of which the 'cursing' of the tree is a very early variant (cf. Streeter, *Oxf. Stud.*, p. 206)? Or are all three Synoptists correct in their chronology and the facts, St Luke having omitted the later incident because he had already given here the substance of its teaching (cf. Hawkins, *Oxf. Stud.*, p. 69)?

Certainly the incident in Matthew and Mark becomes much more intelligible and significant if regarded as a deliberate sequel to this Parable.

In any case, the scene will probably be near Jerusalem. Cf. note on xi 37–54. Trench (*op. cit.*, p. 360, note) quotes an extraordinarily close parallel to this Parable in an Arab recipe for curing a palm-tree of barrenness.

6. *A certain man.* For the opening, cf. note on x 30. The lord of the vineyard is the Almighty, and the fig-tree (as in the 'acted parable' of Mat xxi, Mk xi) is the Chosen People, or Jerusalem. The three years (sometimes interpreted of the length of our Lord's Ministry) probably represent the past forbearance of God, and the extra year the forty years' interval before A. D. 70, in which He left space for repentance, and won over thousands of individuals, though the nation remained obdurate. The 'cutting down' is the destruction of Jerusalem. The vine-dresser who pleads with the owner may be our Lord Himself, or may be simply put in to complete the picture. In the nation's life the individual's is writ large, and so this parable is directly applicable to the individual soul.

a fig tree . . . in his vineyard. As in Tuscan vineyards olives grow freely, and 'corn, wine and oil' are mingled together, so in Palestine, fig-trees and other trees. Perhaps a normal vineyard is described in xxi 29.

7. *why doth it also cumber the ground?* Besides failing to fulfil its purpose, it takes up room, and impoverishes the surrounding soil.

8. *let it alone.* We may think of our Lord as the intercessor, like Abraham of old (Gen xviii 23 sqq.), winning for Jerusalem forty years of grace (xxiii 34). (Cf. Trench, *Par.*, p. 353.)

9. *thou shalt cut it down.* Two years before the Baptist had seen ' the axe laid unto the root of the trees ' (iii 9) and had used the same word for the ' hewing down ' of the fruitless.

(l) **10–17** *Healing of the Infirm Woman* (Trench, *Mir.*, pp. 346–351)

A graphic description in Edersheim, *L. and T.* ii, pp. 224, 225.

This is the only instance recorded of our Lord's attendance in a Synagogue in the latter part of His Ministry, though earlier references are frequent in all Synoptists. It has been argued that growing hostility made His attendance difficult, and that St Luke, receiving this narrative without note of chronological order, has misplaced it. St John, however, makes Jesus protest before Annas (xviii 20) ' I *ever* taught in synagogues ' (cf. Hawkins, *Oxf. Stud.*, p. 58). The tone and manner of the narrative is very characteristic of Luke and seem to show his ' editorial hand ' (Streeter, *op. cit.*, p. 206).

10 And he was teaching in one of the synagogues on the sabbath day. 11 And behold, a woman which had a spirit of infirmity eighteen years ; and she was bowed together, and could in no wise lift herself up. 12 And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thine infirmity. 13 And he laid his hands upon her : and immediately she was made straight, and glorified God. 14 And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work : in them therefore come and be healed, and not on the day of the sabbath. 15 But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the [1]stall, and lead him away to watering ? 16 And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, *these* eighteen years, to have been loosed from this bond on the day of the sabbath ? 17 And as he said these things, all his adversaries were put to shame : and all the multitude rejoiced for all the glorious things that were done by him.

[1] Gr. *manger.*

10. *he was teaching in one of the synagogues.* He would only do so at the invitation of the elders (cf. Edersheim, *L. & T.* i 438, 446); hence the rarity of this occurrence since hostility had grown (xi 53, 54).

Perhaps permission was given in this case as a concession to the multitude.

11. *a spirit of infirmity.* Perhaps curvature of the spine. The case reads unlike an exorcism. There is not even a ' rebuke ' to the spirit, as to the fever in iv 39. Hence it has been suggested that the ' spirit ' here is due to the Evangelist's interpretation of ' bound by Satan ' in *v.* 16. It is, however, quite in accordance with modern thought to attribute such a malady to malign influences and to effect its cure by a laying on of hands. Cf. note on Spiritual Healing, p. 64 sq.

could in no wise. Rather ' could not altogether,' ' entirely.'

12. *he called her.* The only such case in which He is recorded to have taken the initiative. He must have seen the requisite faith and penitence in her heart. Trench suggests (p. 347) that ' possibly her presence may have been a tacit seeking of His aid.'

thou art loosed. Suggestion, followed by the completion of the cure by touch. Godet (*ad loc.*) recognizes two stages: (1) the *psychic* cure, emancipating the will; (2) the *physical*, restoring, by a touch, the bodily organization to the control of the emancipated will. It is clear in the case of the man at Bethesda that the *will* had to be brought to bear. As a preliminary Jesus asks him (Jn v 6), ' Have you the *will* to be healed ? '

13. *made straight.* A verb used only three times in N.T.—two of them by St Luke, here and in Ac xv 16. Hobart (*M.L.*, p. 22) names it as a technical term.

glorified God. This action on her part implies that she had been spiritually in a condition to be healed.

14. *ruler of the synagogue.* The last named was Jairus (viii 41) and he was in Galilee. This man was probably much nearer Jerusalem. But the contrast of attitude typifies not only difference of locality, but also the growing hostility of official religion. ' We can almost see him: confused, irresolute, perplexed, and very angry, bustling forward and scolding the people who had done nothing, yet not venturing to silence the woman . . . far less to reprove the great Rabbi . . . but speaking at Him through those who had been the astounded eye-witnesses.' (Edersheim, *L. & T.* ii 225.)

moved with indignation: in which, no doubt, his fellow-elders joined. Jesus addresses them in the plural (*v.* 16).

answered and said to the multitude. He answered the Lord's *act* (and the crowd's *feeling*), as in vii 40 Jesus had answered Simon's *thought*. But he is afraid to address our Lord, so he attacks Him through the multitude.

come and be healed. An incidental attack on the innocent woman, who had apparently taken no overt initiative in the matter.

not on the day of the sabbath. This is the third instance given by St Luke of the accusation of sabbath-breaking; cf. vi 1–5 and vi 6–11. In the first, as here, He is attacked through others. The second is a deliberate trap (vi 7), but they dare not attack Him openly. St John

(v) records another instance, the Bethesda miracle, where the Jews object to the man carrying his pallet on the Sabbath. Cf. Edersheim, *L. & T.* ii 784.

15. *Ye hypocrites.* Our Lord recognizes in the pompous ruler the spokesman of an entire group.

doth not each one of you, &c. This leading of animals to water was expressly allowed by Talmudic Law (Edersheim, *L. & T.* ii 225), though the water might not be carried to them except by a Gentile —under the fiction that he was doing it for himself, and not for the Jewish owner (*op. cit.*, p. 785)! 'If you can "loose" your cattle sabbath by sabbath, may not I "loose" this daughter of Abraham from the 18 years' bondage to Satan?'

16. *ought not.* The obligation lay in the opposite direction to that of the meticulous negatives of Rabbinic Law.

whom Satan had bound. To contemporary Jewish thought sickness was a visitation not of God but of Satan: cf. St Paul's description of his own infirmity in 2 Cor xii 7, and the words ascribed by St Luke to Peter (Ac x 38) describing our Lord as 'healing all that were oppressed of the devil.' This doctrine—that disease is always the result of evil agency—finds a good deal of favour to-day, e. g. among those who are anxious to reform the office for Visitation of the Sick (cf. Hickson, *The Healing of Christ in His Church*).

Trench argues (p. 347) that it can hardly have been a recognizable case of 'possession,' else she would not have been allowed in the Synagogue. But there was a clear case in the Synagogue of Capernaum early in the Ministry (iv 33).

these eighteen years. It is characteristic of St Luke (though not peculiar to him) to take note of such dates (cf. ii 36).

17. *as he said these things.* The contrast between the discomfiture of the Synagogue officials and the joyful enthusiasm of the crowd is in the manner of 'Luke the Artist,' cf. Introd., p. xxviii, and notes on v 26, vii 16.

(m) **18–21** *Parables of the Mustard Seed and the Leaven* (Trench, *Par.*, pp. 107–121)

The first of these Parables is in Mk iv 30–32, but they occur both together (as here) in Mat xiii 31–33, where they are attached to a string of other Parables of similar import. They probably represent a 'block' of Q, which Luke may have preserved in its original place, or may have placed here as a natural sequel to the enthusiasm of *v.* 17. Among these rejoicing crowds were doubtless not a few who would be gathered in to swell the Church after Pentecost. Cf. Streeter, in *Hibbert Journal*, Oct. 1921, pp. 105 sqq.

18 He said therefore, Unto what is the kingdom of God
like? and whereunto shall I liken it? 19 It is like unto
a grain of mustard seed, which a man took, and cast into his

own garden ; and it grew, and became a tree ; and the birds of the heaven lodged in the branches thereof. 20 And again he said, Whereunto shall I liken the kingdom of God ? 21 It is like unto leaven, which a woman took and hid in three [1]measures of meal, till it was all leavened.

[1] See marginal note on Mat xiii 33.

18. *Unto what is . . . like?* One of the regular Rabbinical formulae for introducing a comparison. (Oesterley, *Sayings*, 25, p. 46.) The phrase aptly pictures one ' thinking aloud.'

19. The Mustard Seed describes the external growth of the Kingdom (as the Leaven the internal), which St Luke in his second volume pauses now and again to record (Ac ii 41, 47, iv 33 sqq., v 14, vi 7, ix 31, &c.). In this parable (though not in all) the Kingdom may be practically identified with the Church. In the next, e. g., it is rather the ' influence of Christianity.'

a grain of mustard seed : probably either *Sinapis nigra*, which will grow to 12 ft. or more, or *Salvadora persica* which, round the Lake of Galilee, is said to grow twice as high.

21. The Leaven. Probably the only case in N.T. in which leaven symbolizes a *good* influence. The internal growth of the Kingdom, permeating and transforming human society.

which a woman took. Cf. the ' woman ' of xv 8 sqq. Characteristic of the ' Gospel of Womanhood.' As spoken by Christ, it may well be a reminiscence of His own boyhood. Cf. note on xi 1–8.

three measures of meal represent a ' baking.' Cf. Gen xviii 6 (Sarah's breadmaking).

(n) 22–30 *Who will be saved?*

This is one of the deeper questions habitually put by disciples of the Rabbinical Schools (' House of the Midrash ') to their Rabbis. See ref. in Hastings' *D.B.*, art. ' Education.' For St Luke's use of questions as transition-points, see note on xii 41.

22 And he went on his way through cities and villages, teaching, and journeying on unto Jerusalem. 23 And one said unto him, Lord, are they few that be saved ? And he said unto them, 24 Strive to enter in by the narrow door : for many, I say unto you, shall seek to enter in, and shall not be [1]able. 25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us ; and he shall answer and say to you, I know you not whence ye are ; 26 then

[1] Or, *able, when once*

shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets; 27 and he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity. 28 There shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. 29 And they shall come from the east and west, and from the north and south, and shall [1]sit down in the kingdom of God. 30 And behold, there are last which shall be first, and there are first which shall be last.

[1] Gr. *recline.*

Here is a break in the narrative. St Luke is not sure of the exact context of the next episode, and will not fabricate a connexion. Cf. note on ix 51 sqq., p. 41.

22. *journeying on unto Jerusalem.* The more obvious meaning of this recurring refrain (ix 51, xvii 11, xviii 31, xix 11) is that it should refer to a single slow and deliberate progress toward the Holy City; but we have seen reason to believe that the period embraced at least two *visits* to Jerusalem (Sept. and Dec., A. D. 28), and Luke's arrangement lends itself to this, though it does not follow that he was conscious of such visits. See notes on x 38–40 and xiii 31–35.

23. *are they few that be saved?* The question naturally follows from the parables of increase and expansion (*vv.* 19–21), but St Luke deliberately disconnects (see note on *v.* 22). Perhaps we should be thrown back farther still, e. g. to the Parable of the Barren Fig-tree (*vv.* 6–9) suggesting 'few', as the last-uttered parables suggest 'many.' The questioner is not named or described. Edersheim (*L. & T.* ii 299) regards it as a Pharisaic question, and quotes a Rabbinical saying that the Kingdom of the Messiah would be, to that generation, like the entrance into Canaan, when only two—Joshua and Caleb—were allowed to set foot in it.

24. *Strive to enter in*: 'strain every nerve' (Plummer). The question is idle and speculative. Our Lord diverts the questioner (cf. xii 15, 42) to the serious and personal point of view. Yet, in a sense, He answers his query: 'The number, few or many, who will have part in the Messianic Kingdom depends on the number who are earnest enough about it.'

the narrow door: here a house door; in Mat vii 13, a wicket, leading to a narrow path.

many . . . shall seek to enter: e. g. those who, like the Pharisee, regard their own place therein as assured, and speculate only on the chances of others.

25 sqq. A Parabolic utterance, introducing teaching parallel to that in Mat vii 22, 23. There, however, our Lord is speaking directly: 'Many will say unto me in that day . . .'

25. *the master of the house is risen up*: to close the door, when the guests are all assembled. This adds the idea of 'too late' to the primary thought that the would-be guests are not of the right sort.

26. *then shall ye begin to say.* Their plea is more preposterous than that of the rejected of Mat vii 22, who could at least claim to have done something in His name, not merely to have been near Him 'after the flesh.' It is as though one of us should be content to plead that he had been brought up in a Christian atmosphere.

27. *I know not whence ye are.* Their disloyal negligence merits the fate of those who have 'denied' Him 'before men' (xii 9). Cf. Mat xxv 12 (Ten Virgins).

depart from me. As to those who have neglected 'works of mercy' in Mat xxv 41.

ye workers of iniquity. As Mat vii 23, the whole phrase is a loose quotation from Ps vi 8. It shows that outward respectability and self-respect may be consonant with utter moral failure in the sight of God.

28. This verse is reproduced with verbal variations and transpositions in Mat viii 11 sqq. (the story of the Healing of the Centurion's Servant). If both Evangelists draw it from the same source, it is more probably Matthew who has displaced it, though (apart from the Sermon on the Mount and the Charge to the Twelve) he rarely *anticipates* sayings of our Lord. The only instances noted by Streeter (*Oxf. Stud.*, pp. 158 sqq.) are this, the Mustard Seed and associated sayings (Mat xiii 31 sqq., Lk xiii 18), and 'the Kingdom of heaven suffereth violence' (Mat xi 12, Lk xvi 16).

weeping and gnashing of teeth: impotent rage and hopeless regret. The phrase may have been habitual in our Lord's mouth. It occurs frequently in St Matthew (viii 12, xiii 42, 50, xxii 13, xxiv 51, xxv 30).

Abraham, and Isaac, and Jacob. Omitted or paraphrased by Marcion (who rejected the O.T.) but retained by the Gentile Evangelist, who even adds to the Matthaean parallel, *all the prophets.*

30. *there are last which shall be first.* This proverbial utterance also occurs twice in Matthew—in neither case parallel to the text here—and may have been a favourite expression of our Lord's. It is found also in a saying attributed to him in the *Oxyrhynchus Papyri.* See note on xiv 7.

(o) 31–35 *The Warning about Herod and the Answer of Jesus*

St Luke (see preliminary note on ix 51 sqq.) does not record our Lord's presence at the Feast of the Dedication in Jerusalem (Jn ix, x). But we find Him here in Herod's Jurisdiction (*v.* 31), with harrowing memories of Jerusalem in His mind (*vv.* 34, 35) such as St John's account of that occasion—when the Jews attempted to stone Him (Jn x 31)—would suggest. St John says He evaded their

violence (x 39) and went away beyond Jordan (x 40). In Peraea He would be, as St Luke places Him here, in the power of Herod. It looks as though His enemies had tried upon Him the trick that was attempted upon Nehemiah (Neh vi 10–14), to frighten Him into an ambush, and so entrap Him. Like Nehemiah, He scornfully refuses to be frightened. His time is 'not yet come.' In a few months' time He will re-enter Jerusalem, conscious of the death awaiting Him; but now He moves up northwards, and in xvii 11 we find Him on the frontier-line between Samaria and Galilee.

31 In that very hour there came certain Pharisees, saying to him, Get thee out, and go hence: for Herod would fain kill thee. 32 And he said unto them, Go and say to that fox, Behold, I cast out [1]devils and perform cures to-day and to-morrow, and the third *day* I am perfected. 33 Howbeit I must go on my way to-day and to-morrow and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

[1] Gr. *demons.*

32. *say to that fox*: with, perhaps, an ironical implication of the fox-like cruelty and craftiness of these seeming well-wishers who were trying to entrap Him. (For irony, cf. notes on xi 5–8 and xiv 15 sqq.) He seems to class them as emissaries of the man against whom they pretend to warn Him. It is noticeable that early in the Galilean Ministry St Mark (iii 6) presents a combination of Pharisees and Herodians against Jesus. St Luke nowhere names the Herodians (but cf. note on Lk vi 7).

to-day and to-morrow, &c.: proverbial expression for 'a short time.' Neither this nor the similar expression in *v.* 33 *to-morrow and the day following* can, of course, be taken literally. Irony again. 'Herod . . . and you . . . may be patient: it will not be for long.'

perfected. When He can say on the Cross 'It is finished.'

33. *for it cannot be, &c.* The irony of *v.* 32 is taken up here more grimly. Jerusalem has a monopoly as murderess of God's Prophets. Cf. Jer xxvi, 2 Chron xxiv 20 sqq. (the case referred to in the passage Mat xxiii 34–36, which precedes the similar lament over Jerusalem). The conjunction of this grim irony with the lament of the next verse has actually been alleged as involving a lack of a sense of humour in the Evangelist! (J. H. Michael, *Amer. Journ. Theol.* xxii 105, Jan. 1918.) Is it not rather a testimony to his delicate sense of the dramatic, and of the play of human feeling?

34, 35. The Lament over Jerusalem. In Mat xxiii 37–39 we have an almost precisely similar utterance, in a different context, at the conclusion of the Day of Questions in Holy Week and before the great Eschatological Discourse—cf. Lk xx. Either one of the

Evangelists has misplaced the passage, or we have here one of the cases in which Jesus repeated similar words on different occasions (cf. notes on xii 1, 11, 12). It is surely probable, *a priori*, that His pent-up feelings of outraged love should vent themselves more than once: though the recurrence of the phrase *I say unto you, Ye shall not see me, &c.*, in Lk xiii 35 and Mat xxiii 39 seems to suggest a written document. In any case, it is to be noted that St Luke, who tends to confine himself to typical examples (see Rackham, *Acts*, p. xlix sq.), gives us another and later lament over the Holy City (xix 41 sqq.), though it is not couched in the same words.

34 O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen *gathereth* her own brood under her wings, and ye would not! 35 Behold, your house is left unto you *desolate*: and I say unto you, Ye shall not see me, until ye shall say, Blessed *is* he that cometh in the name of the Lord.

34. *how often*: so Mat xxiii 37. The significance of this phrase is of great importance; for whether we put it historically where St Luke has it, or some months later (as St Matthew), it equally implies SEVERAL UNRECORDED PREVIOUS VISITS to Jerusalem; and so corroborates the account of the fourth Evangelist. See preliminary note on ix 51—xix 27, and Introd., p. xxiv sq.

The only alternative, short of discounting the whole passage (see below), is one which critics would probably vote still more 'Johannine' —viz. that Christ is here referring to His pre-incarnate dealings (as Logos) with the Chosen People.

35. *and I say unto you, &c.* The connexion of this saying with the Lament is different in the parallel passage in St Matthew; but in both Gospels it is a little obscure. In Mat xxiii 38 it comes on the Tuesday or Wednesday in Holy Week, and might involve a reference (see Plummer, *ad loc.*) to the Palm Sunday utterances of the pilgrims. It looks back to xxi 9. 'He assures them here that, until they can themselves take up this welcome to Him, they will never see Him again as their Messiah. His Mission to them as their Saviour is closed. If that relation to them is ever to be renewed, the initiative must come from them.'

Here, on the contrary, it might well stand as a *prediction* of the Palm Sunday cries (Lk xix 38). Yet it seems unlikely that our Lord would have appended to two separate laments the same rather obscure phrase in such different senses.

One suggested explanation is that in the common source (Q) Matthew and Luke both found the saying of *v.* 35 in juxtaposition to what precedes, and each treated it as a conclusion of the Lament, whereas in reality it formed the beginning of a new section.

In Matthew the Lament is immediately preceded (xxiii 34–36) by a denunciation of Jerusalem as murderess of prophets given by Luke in an earlier context (xi 49–51) and introduced by the phrase '*Therefore also said the Wisdom of God*' (see note there). Harnack, following Strauss and Schmiedel, holds that our Lord is quoting from a lost Apocryphal book, and that St Matthew, from his own point of view, 'erased the quotation formula,' but kept the quotation intact (Mat xxiii 34–38), while St Luke split up the passage (xi 49–51, xiii 34, 35) but attached the quotation to the first part. Streeter (*Oxf. Stud.*, pp. 162–163) holds that Luke is right in regarding the Lament as a separate utterance.

If this be accepted, it still remains doubtful whether or no *v.* 35 was originally part of the quotation: though both Evangelists seem to take it as an original utterance of the Lord.

For a discussion of the whole passage see J. H. Michael, *Amer. Journ. Theol.*, as above.

(3) XIV 1—XVII 10 Third Period of the 'Journeyings': from the Lament over Jerusalem to the Pilgrimage of the Last Passover

This section (if the scheme suggested in the notes on ix 51 sqq. and xi 1 sqq. is to be followed) will cover the period from the end of December, A. D. 28, to the end of February or the beginning of March, A.D. 29 (cf. Edersheim ii 248). This period will be then briefly summarized in Jn x 40–42 and its scene will be beyond Jordan, near 'the place where John at first was baptizing'—either Bethabara, where Peraea, Samaria, and Galilee meet, or some unknown site named 'Bethany' (Jn i 28, R.V. and Marg.).

The section as a whole is peculiar to St Luke. There is a trace of 'Q' in *v.* 5.

(a) 1–24 *Earthly and Heavenly Feasts*: Precedence and Humility (1–11), True Hospitality (12–14), Parable of the Great Supper (15–24)

XIV And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him.

1. *into the house, &c.* This is the third time (cf. vii 36 sqq. and xi 37 sqq.) that St Luke records our Lord's acceptance of a Pharisee's hospitality. He will be the guest of such, even as He invites Himself to the house of Zacchaeus the taxgatherer (xix 5) and begs water of the Samaritan woman (Jn iv 7), with the hope of entering into their hearts (cf. Trench, *Mir.*, p. 352). Even at this late period of His ministry He would not treat the Pharisees as wholly and finally hardened against the truth.

of the rulers. Plummer notes (*ad loc.*) that the chief of the Pharisees mostly lived at Jerusalem. Is this an indication that He was still in the neighbourhood ?

on a sabbath. Pursuing a definite policy, clear in this Gospel (cf. iv 33 sqq., vi 1 sqq., vi 6 sqq., xiii 10 sqq.), but still more emphasized in the fourfold record, Christ ' goes out of His way ' to work deeds of mercy on Sabbath days, with a view to shocking the Pharisees out of their false, narrow, negative Sabbatarianism. What this amounted to may be seen from Edersheim's selections from the *Jerusalem Talmud* (*L. & T.* ii 777 sqq., Append. XVII).

2–6. The Dropsical Man (Trench, *Mir.*, pp. 552–554). This is the first lesson on precedence: charity and mercy take precedence of Sabbath strictness. It is strange to think how violently many earnest ' Christians ' have taken the opposite line. There is a kind of Puritanism, which is of the Old Testament rather than of the New.

2 And behold, there was before him a certain man which had the dropsy. 3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, or not ? 4 But they held their peace. And he took him, and healed him, and let him go. 5 And he said unto them, Which of you shall have [1]an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day ? 6 And they could not answer again unto these things.

[1] Many ancient authorities read *a son.* See ch. xiii 15.

2. *which had the dropsy.* St Luke alone of N.T. writers uses this word ὑδρωπικός, which is the technical medical term (Hobart, *M.L.*, p. 24).

3. *Is it lawful to heal . . . ?* According to Rabbinical sabbath rules bones might not be set, nor emetics given, nor any medical or surgical aid, except in cases of child-birth or immediate danger to life (Edersheim, *loc. cit.*, pp. 786 sqq.).

4. *But they held their peace* : cf. *v.* 6. We may note a development in our Lord's campaign against sabbatarian hypocrisy. Its success is matched and indicated by the modification of the opposition. In the first stage they openly rebuke His disciples (vi 1), or show undisguised hostility to His attitude (vi 7, 11) ; in the next (xiii 11–17), when our Lord takes the initiative, they vent their remarks on ' the multitude ' ; in the third stage (here) He has temporarily silenced them.

he took him : ' took hold of him.' Here again, as in the case of the Infirm Woman (xiii 12), our Lord takes the initiative. He has seen faith in the man.

5. *an ass or an ox.* The MS authority is divided between ' ass ' and ' son ' ; and the latter may be the true reading, quickly assimi-

lated to xiii 15. Deut xxii 4 had enjoined help to a *neighbour's* fallen beast. Streeter (*Oxf. Stud.*, p. 193) is confident that this was in Q; Hawkins (*ib.*, pp. 118, 127) more doubtful.

draw him up. This was a disputed point among the Rabbis. Strictly, a practising Jew might not do it, though a Gentile might do it for him.

6. *they could not answer.* The silence of *v.* 3 means that they would not commit themselves by speech: now they are effectively silenced by His argument.

7 sqq. Injunction against Choosing Places of Dignity (peculiar to St Luke). The guests are now taking their places at table, or have just taken them; their conduct provides a moral for a discourse which, though not couched in the usual parabolic form, has all the effect of a vivid narrative: and is followed by its moral (*v.* 11), as a parable by its appropriate teaching.

There is an interesting parallel to the thought and colour of this scene in one of the 'Sayings of Jesus' unearthed among the *Oxyrhynchus Papyri*, attributed to the third century A. D. Deissmann (p. 440) translates thus: 'Jesus saith: A man that is bidden will not delay, if he is prudent, by all means to ask one of them that did the bidding, concerning his place at the feast, where he shall sit. For many that are first shall be last, and the last first, and find worship . . .'

7 And he spake a parable unto those which were bidden,
when he marked how they chose out the chief seats; saying
unto them, 8 When thou art bidden of any man to a marriage
feast, [1]sit not down in the chief seat; lest haply a more
honourable man than thou be bidden of him, 9 and he that
bade thee and him shall come and say to thee, Give this man
place; and then thou shalt begin with shame to take the
lowest place. 10 But when thou art bidden, go and sit down
in the lowest place; that when he that hath bidden thee
cometh, he may say to thee, Friend, go up higher: then shalt
thou have glory in the presence of all that sit at meat with
thee. 11 For every one that exalteth himself shall be humbled;
and he that humbleth himself shall be exalted.

[1] Gr. *recline not.*

7. *chose out the chief seats.* It is possible (see Edersheim, *L. & T.* ii 494) that the 'contention' of the disciples at the Last Supper (xxii 24) was on this point. The chief seats were (Edersheim, p. 207) on the left and right of the host, respectively. But some further distinctions in grading the places seem to be referred to here.

8. *a marriage feast*: 'to eat bread' (*v.* 1) is the ordinary O.T.

and Rabbinical expression for an ordinary meal. The wedding-feast is chosen as a meal of typical formality.

9. *the lowest place.* The same word (τόπος) used in the previous clause. 'Room,' which the A.V. took from Tyndale and Coverdale, had the same meaning; 'place' was already in Wycliffe.

10. *Friend, go up higher*: cf. Prov xxv 7, 'come up hither.' That passage may well have been in our Lord's mind as He spoke.

11. *every one that exalteth himself, &c.* A favourite maxim of our Lord's, which recurs as the moral of the Pharisee and Publican (xviii 14), and is given by St Matthew a place in one of the Holy Week discourses (Mat xxiii 12). The thought is frequent in O.T., notably in Proverbs; cf. Prov xviii 12, xxix 23.

12–14. True Hospitality: to entertain the poor and afflicted. This is peculiar to the third Evangelist, and characteristic of him. (Cf. Introd., p. xxxix.)

12 And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense be made thee. 13 But when thou makest a feast, bid the poor, the maimed, the lame, the blind: 14 and thou shalt be blessed; because they have not *wherewith* to recompense thee: for thou shalt be recompensed in the resurrection of the just.

12. *lest haply they also bid thee again.* Godet and other commentators after him discern 'a gentle irony' here. Counter-invitation is suggested as a calamity, of which the inviter runs some risk. If the humour is (as no doubt it is) originally our Lord's, it is shared by the reporting Evangelist. See note on xi 15–29, and Introd., p. xxix.

13. *bid the poor.* We may compare the saying of Jose ben Jochanan of Jerusalem (a pre-Christian Rabbi): 'Let thy house be opened wide' and 'let the needy be thy family' (Oesterley, *Sayings*, i 5, p. 4).

the maimed: ἀναπήρους, a medical word, peculiar to St Luke in N.T. (Hobart, *M.L.*, p. 148).

14. *thou shalt be blessed.* Here is a fifth Beatitude to add to the four of vi 20–22. It is characteristic of God, the eternally Blessed, to give freely, without thought of return (cf. the repetition of *v.* 13 in the Parable ensuing, *v.* 21), descending to lift up the humble; not condescending to win a glow of self-congratulation.

recompensed. The Pharisee cannot be touched with an entirely unselfish motive: so our Lord spiritualizes the reward, lifting it to a higher and more distant plane. The heavenly reward turns out in the end to be simply a position of higher service (xix 17).

the resurrection of the just. Here, as in xx 34, our Lord speaks apparently, of a resurrection exclusively for those ' worthy ' of it ; and most of the N.T. references are to a resurrection to eternal life. This was the prevalent view among the Pharisees. ' How should the wicked come to life again (Beresh. R. xiii) ? Were they not dead even when they were alive ? ' Cf. also Jos. *Ant.* XVIII i 3. Among the mystical groups, however—the Chasidim—the hope of a *general* resurrection at the Messiah's coming was very strong (P. L.).

Our Lord also, as reported in Jn v 29, and St Paul, in Ac xxiv 15, are explicit as to a resurrection ' both of the just and of the unjust.'

15–24. Parable of the Great Supper, or The Unwilling Guests (Trench, *Par.*, pp. 361–372). This Parable is cited by McLachlan (*St Luke, the Man, &c.*, pp. 148 sqq.) as one of the most conspicuous expressions of that humorous gift which could hardly be lacking from a nature so versatile and so sympathetic as St Luke's clearly was (see note on xi 5–8). He thinks (*ib.*, p. 149) that ' the precise form ' of the ' excuses of the guests . . . must be attributed to the Evangelist rather than to our Lord.' Certainly the irony of the Parable as a whole is apparent. The mention of the resurrection (*v.* 14) called forth a *self-complacent* remark from one of the fellow guests about ' eating bread in the kingdom of God.' Christ retorts with a pictorial sketch of the Divine calling of Israel, to which these very Pharisees were so foolishly and fatally refusing their response.

This Parable bears a strong superficial resemblance to St Matthew's ' Wedding-guests,' even as St Luke's ' Pounds ' to his ' Talents ' ; but the differences are still greater and more fundamental than the resemblances and there is strong probability that each Evangelist is recording a genuine, independent Parable. Cf. Trench, p. 372 ; Hawkins, *Oxf. Stud.*, p. 127.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. 16 But he said unto him, A certain man made a great supper ; and he bade many : 17 and he sent forth his [1]servant at supper time to say to them that were bidden, Come ; for *all* things are now ready. 18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it : I pray thee have me excused. 19 And another said, I have bought five yoke of oxen, and I go to prove them : I pray thee have me excused. 20 And another said, I have married a wife, and therefore I cannot come. 21 And the [1]servant came, and told his lord these things. Then the master of the house being angry said to his

[1] Gr. *bondservant.*

[1]servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. 22 And the [1]servant said, Lord, what thou didst command is done, and yet there is room. 23 And the lord said unto the [1]servant, Go out into the highways and hedges, and constrain *them* to come in, that my house may be filled. 24 For I say unto you, that none of those men which were bidden shall taste of my supper.

[1] Gr. *bondservant.*

15. *Blessed is he that shall eat bread.* A banquet is a very common figure, in Rabbinic writings, for the bliss of the world to come. 'The origin of the idea,' says Dr Oesterley, 'is probably to be found in such passages as Zeph i 7, Isa xxv 6: it is greatly developed in the Apocalyptic Literature' (*Sayings, &c.*, p. 45, note 3). The man separated our Lord's beatitude from the condition attached to it, of unselfish generosity; *obviously regarding it as a prerogative of the Pharisee.* His utterance may have been impulsive, or deliberate. If the latter, it may have been simply interjected to 'change the subject,' or with a more malignant motive, to entrap Christ (cf. 'they were watching him': xiv 1 and xi 53, 54). Just possibly, however, it may be a sympathetic approach to our Lord, echoing the sense of what He has just been saying.

Our Lord takes up the metaphor of the guest's exclamation, but gives it an unexpected turn.

16. *A certain man.* See note on x 30. Here the host is either God, holding the Messianic Feast in His City, or the Messiah—Christ Himself—(cf. *v.* 24) inviting to His own Feast.

made a great supper: rather *was about to make* (imperf.); important for the understanding of the story.

he bade many: of whom the three specified in *vv.* 18–20 are typical. They are the leading citizens—symbolically, the religious leaders of the Chosen People.

17. *he sent forth his servant.* The *vocator* or 'summoner' was sent round at the last moment to announce the completed preparations to the guests who had already received (and presumably accepted) the invitation. So God had invited through all the ages 'by His servants the prophets,' and now *summoned* by John the Baptist and Christ Himself—'The Kingdom of God is at hand' (iv 43, cf. Mk i 15)—and His twelve Messengers (ix 2) and the Seventy (x 9).

18. *And they all . . .* Not only the three cited below as examples. The 'and' (not 'but') adds to the irony of the situation. One expects an enthusiastic response.

with one [*consent*]. The expression ἀπὸ μιᾶς has not yet been found elsewhere: γνώμης = 'consent' is certainly the most likely

word to be supplied. It is a conspiracy of studied insult to the Host, such as seems to have greeted our Lord from the side of official Judaism. Among Arab tribes, says Tristram (*Eastern Customs*, p. 82), to refuse such a second summons would be 'equivalent to a declaration of war.'

began to make excuse. A long and tedious affair, summarized in these three verses. The excuses are plausible but inadequate, like our own habitual ones for the neglect of religion. The teaching is that the acceptance of the Divine invitation is not so simple a thing as might be supposed; for it *always* involves the giving up of something else that seems reasonable and important.

I have bought a field. A natural eagerness (we all share it) to feast the eyes on newly acquired property. But the field would not run away: it could wait till the morrow.

19. *five yoke of oxen.* He was evidently a rich man. The excuse has more force than the first, for the oxen, as living things, were subject to change and accident from day to day. But it is still inadequate.

I go: rather 'I have started,' 'am on my way to test them.'

20. *I have married a wife.* If this was his actual wedding-day the excuse is more plausible still: the Levitical Law (Deut xxiv 5) allowed a year's freedom from civil or military service for a newly married man—but not immunity from social courtesy. It is not a case of 'war' unless he chooses to make it so! He should have thought of this when he originally accepted.

I cannot come. The others phrased their insults at least in the language of politeness. With those whom this third man typifies the form is as brusque and rude as the meaning.

21. *into the streets and lanes of the city.* Still within the city, i. e. Judaism. The Divine invitation now comes through our Lord to the 'publicans and sinners,' the 'lost sheep of the House of Israel,' despised of the originally invited. Cf. v 30 sqq. and xv 1.

the poor and maimed, &c.: with a reference to *v.* 13. God is the example of the 'true hospitality.'

22. *And the servant said.* Obviously after a considerable interval.

23. *Go out, &c.* Here the invitation overleaps the bounds of the Covenanted People. Outside the 'city' are the Gentiles, whom God will invite (Ac xi 18). Though this is part of God's original intention, it has yet a definite relation to the apostasy of the Jews. Cf. Rom xi 12.

constrain them. A.V. 'compel': a text famous for its historic misuse. St Augustine's unfortunate citation of it as a justification of State aid against the Donatists set an example of appeal to 'the secular arm' which became a precedent for centuries of religious persecution (Aug. *Ep.* clxxxv 25).

24. *I say unto you.* Edersheim (*L. & T.* ii 252) says these are 'words of our Lord, in explanation and application' of the Parable

' to the company then present.' If so, it is an almost unconscious identification of Himself with the Host of the story. For a similar strange break from story to direct speech, cf. the Parable of the Pounds (xix 25, 26). The pronoun ' you ' is emphatic, and it is difficult to explain it otherwise.

none of those men which were bidden. Leaves no place for repentance for the first when he has viewed his field or the second when he has tested his oxen.

(b) 25–35 *Counting the Cost ; Conditions of Discipleship*

vv. 26–27 appear in the Matthaean Charge to the Twelve (Mat x) and were therefore in Q; *vv.* 28–33 were either in Q, but omitted by Matthew, or else added by Luke from a special source as appropriate here. *vv.* 34–35 (being in the Sermon on the Mount) were probably also in Q. (Cf. Streeter, *Oxf. Stud.*, p. 194.)

25 Now there went with him great multitudes : and he turned, and said unto them, 26 If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 27 Whosoever doth not bear his own cross, and come after me, cannot be my disciple. 28 For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have *wherewith* to complete it ? 29 Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, 30 saying, This man began to build, and was not able to finish. 31 Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand ? 32 Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace. 33 So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple. 34 Salt therefore is good : but if even the salt have lost its savour, wherewith shall it be seasoned ? 35 It is fit neither for the land nor for the dunghill : *men* cast it out. He that hath ears to hear, let him hear.

25. *there went with him great multitudes* : implying that He is again in motion. Perhaps towards Bethabara (cf. prelim. note on xiv 1) in the neighbourhood of which we find him at the next notice

of 'journeying,' xvii 11 (but see prelim. note there). The interval is occupied almost entirely with Parables peculiar to St Luke.

26. *hateth not his own father, &c.* Cf. notes on ix 61 and xii 52. Our Lord's filial conduct, from boyhood (ii 51, 52) even to His dying moments (Jn xix 25–27), and the record (Mk vii 8–13) of His denunciation of unfilial conduct give the lie at once to any literalist interpretation of this saying: 'Did the Lord really mean that in order to be a Christian a man must uproot the natural affections and replace them by an unnatural hatred of his nearest?' Rather He is emphasizing 'the fact that there are claims and causes which must take precedence even over the claims of home' (J. Warschauer, *Amer. Journ. Theol.* xxiii 157, Apr. 1919). In the conflict of claims, Christ's is supreme, and takes precedence not only over home-love but even over the elemental instinct of self-preservation ('his own life').

27. *Whosoever doth not bear his own cross.* The second reference to the necessity of 'bearing the cross.' The first and fuller call to the martyr spirit was given after the first Prediction of the Passion (see note on ix 23).

28. *which of you?* (cf. *v.* 31 *what king?*). These short parabolic sayings beginning with a query are characteristic of St Luke (or his source, cf. Hawkins, *Oxf. Stud.*, pp. 136, 194; cf. xv 4, 8. These, in particular, are appeals for common sense and for deliberation before pledging oneself to lifelong discipleship.

to build a tower. Cf. Mat xxi 33.

30. *This man*: contemptuous. Christ appeals to our sense of shame and of the ridiculous. Pilate is said to have begun building an aqueduct and to have left it incomplete for lack of means. Cf. xiii 4 note.

31. *what king, &c.* Thought to have been suggested by the ill fortune of the Arabian king Aretas, who declared war on Herod Antipas (Jos. *Ant.* XVIII v 1) to avenge his daughter, supplanted by Herodias (cf. iii 19); again, it is an appeal to serious calculation and common sense against rashness.

33. *renounceth not all that he hath.* The most 'Ebionite' verse in St Luke: but if we take it as parallel with *v.* 26 (q.v.) we see at once that it is not a *precept* but a *principle*. On our Lord's teaching on riches and property see also note on xii 33. It is, however, *literally* true that loyalty to our Lord demands (*a*) a temper of detachment that is ready to give up all things material, if the call comes to do so, and (*b*) a recognition that all we have is a trust or stewardship.

34, 35. *Salt therefore is good, &c.* This saying is a popular one. A 'pithy Jewish proverb' Edersheim calls it (*L. & T.* ii 305). The metaphor of 'salt' suggests preservation from corruption, which is certainly one of the functions of Christ's disciples. St Matthew (v 13) introduces the saying with 'Ye are the salt of the earth.' St Mark gives a later utterance of the saying—apparently a little earlier

than Luke's (Mk ix 50). The 'savour'—i. e. distinctive temper—of a disciple is this 'salt,' which Mark's reference helps to explain: 'Have salt in yourselves, and be at peace one with another.' The spirit of renunciation (see last verse) is the spirit that breeds peace: strife is almost always engendered by the spirit of self-assertion and acquisitiveness.

He that hath ears: cf. viii 8.

(c) XV 1–32 *Seeking the Lost*: The Lost Sheep (3–7), the Lost Coin (8–10), the Lost Son (11–32)

This chapter, which forms an artistic whole, is, in a sense, the central chapter of the Gospel. It conveys with unparalleled force and beauty the central message—the favourite redemptive teaching of St Luke and his master St Paul.

The three Episodes form a climax: the Pasture—the House—the Home; the Herdsman—the Housewife—the Father; the Sheep—the Treasure—the Beloved Son. Some would go farther and see the Blessed Trinity shadowed here: the Eternal Father in the third Parable; the Son in the first (the 'Good Shepherd' of Jn x); and the Holy Ghost (working through the Church) in the second.

In the first the emphasis is on 'the lost'; in the second, on the 'search'; in the third on the 'restored.' The third is differentiated from the other two in that it sets forth not only God's action but the sinner's also. Throughout rings the characteristically Lucan note of joy, *vv.* 6, 7, 9, 10, 23, 32, and the characteristically Christian note of a *seeking* love (cf. note on vi 31).

The chapter is exclusively Lucan except for the loose parallel with Matthew afforded by the first Parable. Streeter observes (*Oxf. Stud.*, p. 194) that the first and second Parables are a pair—and were therefore probably both in Q, from which St Matthew will have omitted the second. The third, he thinks, was added by St Luke.

XV Now all the publicans and sinners were drawing near unto him for to hear him. 2 And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

1–2. Occasion of the Teaching (cf. v 17 for the elaborate introduction). More and more the outcast classes, for whom Rabbinism had no Gospel, became attracted to Him, since the scene at the Call of Levi (v 29). It is to these primarily that He addresses these Parables of encouragement; not, however, without a keen desire at the same time to enlighten the Scribes and Pharisees. See next note but one.

2. *the Pharisees and Scribes murmured*: as later, when our Lord

went to lodge with Zacchaeus (xix 7), and earlier (v 30) at Levi's feast.

receiveth : ' welcomes ' them. It was just that which attracted them. The first Parable is a comment on His teaching at the first murmuring (v 31, 32). ' I am not come to call the righteous but sinners to repentance.' It is to be noticed that our Lord, wishing to teach the Pharisees, starts from their own premisses, assuming that there *are* ' righteous persons, which need no repentance ' (*v.* 7). The Pharisees are the 99 sheep, the 9 coins, and—most significantly —the ' elder son.'

eateth with them : cf. Gal ii 12.

3–7. The Parable of the Lost Sheep (Trench, *Par.*, pp. 373–385) ; cf. Mat xviii 12, 13. In Matthew it has less of the form of a parable, and is almost certainly taken out of its Q context by the first Evangelist, whose ' homiletical tendency . . . to group sayings according to their subjects and so according to their convenience for teachers ' Sir John Hawkins thinks much stronger than St Luke's ' chronological tendency ' (*Oxf. Stud.*, p. 124). St Luke here, while retaining the parable in its place in Q, will have surpassed even the homiletical genius of St Matthew in attaching the third Parable to the first two.

Edersheim (*L. & T.* ii 257) adduces a story from the Midrash on Ex iii 1, of Moses seeking a lost kid of Jethro's flock and laying it on his shoulder to bring it back.

3 And he spake unto them this parable, saying, 4 What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it ? 5 And when he hath found it, he layeth it on his shoulders, rejoicing. 6 And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. 7 I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, which need no repentance.

4. *What man of you ?* It is primarily an appeal to the average sheep-owner. Spiritually it is impossible not to associate it with the ' Good Shepherd ' of Jn x.

until he find it. The inexhaustible perseverance of the Redeemer.

7. *joy in heaven* : cf. *v.* 10. Edersheim (*L. & T.* ii, p. 256) quotes a Pharisaic saying which brings out the contrast between their teaching and our Lord's. ' There is joy before God when those who provoke Him perish from the world ! '

over one sinner. St Matthew (xviii 13) has as the moral, 'it is not willed in the presence of your heavenly Father that one of these little ones should perish.' The difference between that and the exultation of this verse marks our Gospel as the 'Gospel of Joy'—cf. Introd., p. xxxix.

ninety and nine righteous persons, &c.: accepting for argument the Pharisees' premisses (see note on *v.* 2).

The Shepherd has been one of the favourite images of Christ in Art from the earliest times (cf. Trench, *Par.*, p. 385), though curiously not so in early and Renaissance Italian painting. The catacombs, early sarcophagi, and the fourth- and fifth-century mosaics at Ravenna, bear abundant witness to a feeling which has revived again in our own generation. Cf. Jenner, *Christ in Art*, pp. 7, 41.

8–10. The Lost Coin (Trench, *Par.*, pp. 386–391). The Parable holds a middle place: the coin is one of ten, not a hundred; it is mislaid in the house, not strayed far afield. As with the sheep, there is no responsive movement of the lost. The emphasis is on the search.

8 Or what woman having ten [1]pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? 9 And when she hath found it, she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the piece which I had lost. 10 Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

[1] Gr. *drachma*, a coin worth about eight pence.

8. *what woman . . . ?* Here again we may have a reminiscence of our Lord's boyhood at Nazareth. Cf. note on xi 5–8.

ten pieces of silver. The δραχμή (Greek equivalent to the Roman *denarius* and representing, roughly, a *franc* or a *lira*), like the μνᾶ = 'pound' in xix 13, is named by St Luke alone in N.T., and has been mentioned as one of the physician's medical words, though of course it was in common currency. 'He was accustomed to the use of them,' says Hobart, 'in his medical practice, as they were the common weights employed in dispensing medicines' (*Med. Lang.*, p. 150). The word *diligently* (ἐπιμελῶς) falls under the same category (*ib.*, p. 270).

It has been suggested that the ten drachmas had been strung together as a necklace or head-ornament, after oriental fashion, so that the loss of one would spoil the whole.

The obvious symbolism of the 'Child of God,' bearing (Gen i 26) the father's 'image and superscription,' if it was not part of the original meaning of the Parable, is surely legitimate, for it only intensifies its central teaching.

if she lose one. The coin could not ' stray ' like a sheep, or a son. God Himself would not ' mislay ' a soul. It is therefore more appropriate to identify the woman with the Church.

light a lamp. The illumination of Divine Grace.

sweep the house, and seek diligently. Here the active ministrations of grace come in. The spiritual counterpart is a ' Parochial Mission.'

9. *her friends and neighbours*: the ' company of heaven.'

10. *joy in the presence of the angels.* So St Paul (Eph iii 10) speaks of the Church revealing to the heavenly hosts the manifold wisdom of God. ' In the presence,' i. e. the joy of God Himself (cf. ' in heaven,' *v.* 7) witnessed and shared by the Angels.

Christian Art seems, in general, to have neglected this picture, though Millais, in the last century, produced a striking representation of the Woman.

11–32. The Lost Son (' Prodigal Son '). Trench, *Par.*, pp. 392–428. This shares with another Lucan Parable (The Good Samaritan, x 30 sqq.) the honour of the highest place in the affections of Christendom. It wonderfully concentrates the whole drama of Redemption; ' containing within itself,' as Archbishop Trench observes (p. 392), ' such a circle of blessed truths as to justify the title *Evangelium in evangelio* which it has sometimes borne.'

The Parables, as Mrs Jameson notices, were hardly touched in the best period of Christian Art—perhaps lest the simple should mistake them for historical fact. We owe their representation to the Reformers of the sixteenth century and the Jesuits of the seventeenth (*Hist. of O.L.*, vol. i, pp. 375–378). The ' Prodigal Son ' is something of an exception. Mrs Jameson (*op. cit.*, pp. 382–387) gives a woodcut of a fourteenth-century miniature of this subject, and names pictures by Bassano, Annibale Caracci, Guercino, Murillo, Albrecht Dürer, Salvator Rosa, and Rubens. Rembrandt also painted it in a picture now (or lately) at Petrograd, and there is a moving representation by Battoni at Vienna. G. F. Watts's picture is well known.

11 And he said, A certain man had two sons: 12 and the younger of them said to his father, Father, give me the portion of [1]*thy* substance that falleth to me. And he divided unto them his living. 13 And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. 14 And when he had spent all, there arose a mighty famine in that country; and he began to be in want. 15 And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. 16 And

[1] Gr. *the.*

he would fain have been filled with [1]the husks that the swine did eat: and no man gave unto him. 17 But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! 18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: 19 I am no more worthy to be called thy son: make me as one of thy hired servants. 20 And he arose, and came to his father. But while he was yet afar off, his father saw him and was moved with compassion, and ran, and fell on his neck, and [2]kissed him. 21 And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son[3]. 22 But the father said to his [4]servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 23 and bring the fatted calf, *and* kill it, and let us eat, and make merry: 24 for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

[1] Gr. *the pods of the carob tree.* [2] Gr. *kissed him much.*
[3] Some ancient authorities add *make me as one of thy hired servants.* See ver. 19.
[4] Gr. *bondservants.*

11. *two sons.* These typify—the younger, the 'sinner' (despised publicans, &c.); the elder, the 'righteous' (respectable Pharisees).

12. *that falleth to me.* Edersheim (*L. & T.* ii 258–260) shows that by the law of inheritance the younger son would have one-third of the movable property, the elder two-thirds (the 'double portion').

The father could not have disinherited even a younger son at his own death; but he could have replied to the son's unreasonable request by disposing otherwise of the property while yet alive, instead of which (it would seem) he takes the hint, and abdicates in favour of his children.

This very human parable here depicts the impatience of home restraints and the optimistic ambition of youth.

13. *gathered all together.* Cutting himself off completely from the home. Very quickly was he to 'scatter' all that he had gathered.

a far country. Away from the presence of the father and the wholesome restraints of home-life.

with riotous living. No details are given such as the elder son supplies (*v.* 30).

14. *a mighty famine.* It was Providence, by circumstances outside his own control and responsibility, that brought home to him the folly of his recklessness.

15. *he went and joined himself to one of the citizens of that country.* Vain effort of the soul to recover its equilibrium apart from God. There is probably no reference to the publicans taking service under the Romans. Edersheim sees in the verb the idea of the wastrel 'clinging' to a reluctant patron. Certainly he had made no true friends by his lavish expenditure (*v.* 16, 'no man gave unto him').

to feed swine. To a Jew, the last point of degradation, involving a 'curse.' Edersheim, *L. & T.* ii 260.

16. *he would fain have been filled*: the simpler phrase (χορτασθῆναι) is probably the true reading—not the coarser one of A.V.

with the husks. Rather, as R.V. marg., 'the pods of the carob tree.' Edersheim (*loc. cit.*, p. 261) aptly quotes a Jewish saying: 'When Israel is reduced to the carob tree, they become repentant.'

17. *when he came to himself.* The same phrase is used of St Peter after his midnight release from prison (Ac xii 11). Here it implies that reckless sin is a *dementia*. Hunger and desperation bring the thought of home and the longing for it—and that 'brings him to his senses.' Repentance is a return not to God only, but also to one's true self.

hired servants. The mention of these, as of the robe, the ring, and the fatted calf (*v.* 22), suggests a wealthy and luxurious home.

and I perish here with hunger. Not resentment, but a recognition of his own folly.

18. *I will arise, &c.* This has become for us the classic utterance of repentance: partly because of its use in the introduction to Morning and Evening Prayer.

19. *I am no more worthy.* In this utterance (or rather spoken thought) he proves himself ready to receive Divine grace and capable of receiving it.

make me as one of thy hired servants. He is ashamed to claim his sonship: but when he realizes the father's love (*v.* 21) he omits this clause—or is it the father who interposes and gives him no chance of voicing it?

20. *he arose.* His penitence advanced from thought to act.

while he was yet afar off: implies a constant looking out on the father's part. He never really lost sight of his son, though the son put the father out of his mind.

was moved . . . and ran. The movement of God's grace and mercy towards the penitent sinner. The All-merciful 'meets us half-way.'

fell on his neck, and kissed him. κατεφίλησεν, 'covered him with kisses,' as the penitent woman had done to Jesus (vii 38). In Ac xx 37 the whole phrase is repeated word for word in the moving scene where the Ephesian elders say farewell to St Paul.

This embrace, be it noted, comes *before the son has spoken a word.*

21. MS authority is divided as to the addition of the phrase *make me as one of thy hired servants.* The probability is therefore

that it was added to match *v.* 19 (which see) and is no part of the original text.

22. *said to his servants.* He is anxious to rehabilitate the returned prodigal before the entire household.

the best robe . . . ring . . . shoes. The father loads him at once with honour and dignity. The most stately ceremonial robe the family possesses, a signet ring (symbol of authority) for his finger, and sandals to mark him off from the bare-footed bondservants. All of these are *luxuries.* And to crown all, the servants are to put on the robe, thereby owning his mastership (Edersheim).

23. *the fatted calf.* 'The calf—the fatted one': apparently specially fatted against his hoped-for return.

24. *this my son.* He claims him as 'son': 'confesses' him before the servants even as Christ will confess His loyal ones before the angels in heaven (xii 8). The son had claimed him for father (*v.* 21).

was dead, and is alive again; he was lost, and is found. A Hebraistic 'tautological parallelism.' In his joy the father bursts into poetry, as Mary in her *Magnificat*, Zacharias in *Benedictus*, and Simeon in *Nunc Dimittis.* It is pure joy and relief—no hint of reproach to his son before the servants. In our own interpretation, however, we can see—as the insight of penitent love would have enabled the prodigal to see—the underlying sense of a moral and spiritual death and resurrection.

Here, at the end of the first part of the Parable, we have the completed story of a sinner's repentance and restoration to the full life of grace.

25–32. The Elder Son. This second half of the Parable deals not with 'Publicans and Sinners,' but with the self-styled 'Righteous.' The attitude of the elder son typifies exactly that of the Pharisaism with which our Lord found himself at issue: (1) self-satisfied consciousness of merit, and belief that Divine grace is the *reward* thereof, (2) entire lack of sympathy with the outcast, developing into malignant jealousy.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. 26 And he called to him one of the servants, and inquired what these things might be. 27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. 28 But he was angry, and would not go in: and his father came out, and intreated him. 29 But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine: and *yet* thou never gavest me a kid, that

I might make merry with my friends : 30 but when this thy son came, which hath devoured thy living with harlots, thou killedst for him the fatted calf. 31 And he said unto him, [1]Son, thou art ever with me, and all that is mine is thine. 32 But it was meet to make merry and be glad : for this thy brother was dead, and is alive *again* ; and *was* lost, and is found.

[1] Gr. *Child.*

25. *was in the field.* Returned home from work, tired and irritable, and was offended at not having been consulted.

26. *called . . . one of the servants.* He is already sulky and suspicious, and will not commit himself by addressing his father.

28. *he was angry* : even as Jonah—the personification of Israel's perennial failure in generosity—is angry at God's compassion shown to the Ninevites.

came out, and intreated him. The father (cf. *v.* 31) is tender and considerate to both sons, to the elder as to the younger.

29. *I serve thee* : lit. ' I slave for thee.' His true spirit is here displayed. It is a calculating and mercenary spirit, not really filial.

I never transgressed. Self-righteousness, typical of the Pharisee. Cf. xviii 9.

thou never gavest me a kid. A grievance perhaps cherished, but unuttered, for many years. The picture is not a caricature, but a portrait. We can see the elder son's point of view, and it is a very human one.

my friends, in an oriental house, may mean that he had become alienated, having friends of his own who were not his father's friends.

30. *this thy son.* He contemptuously declines to call him ' my brother.' His father gently reminds him of the relationship in *v.* 32.

31. *Son* : or ' my child ' (τέκνον), more affectionate than the υἱός of *v.* 30.

all that is mine. According to one interpretation (see note on *v.* 12) the father had actually given over the two-thirds to the elder son when he gave one-third to the younger. The elder son—Jew-like—had not realized his privileges, though always ready to contest them with others.

It is noticeable that the effect of the father's remonstrance on the elder son is not recorded. Perhaps the Parable breaks off where it does because it lies with the listening Pharisees to determine what that effect shall be. ' For all this none can read the Parable without an ominous presentiment that the elder brother *does* refuse to the end to go in ' (Trench, p. 426).

(d) XVI 1–18 *The Unrighteous Steward; Pharisaic Scoffers Rebuked*

The chain of Parables continues to xvii 10, with short interludes of direct discourse (xvi 14–18, xvii 1–6). The matter is still almost entirely peculiar to St Luke.

1–13. Parable of the Unrighteous Steward (Trench, *Par.*, pp. 429–454). Sir John Hawkins (*Oxf. Stud.*, p. 134) thinks that this Parable may have been in Q, but deliberately omitted by St Matthew as liable to misinterpretation.

It is one of the distinctively Lucan passages concerned with the right use of wealth. Cf. the following Parable (xvi 19–31) and xviii 18–30. Edersheim (*L. & T.* ii 264 sqq.) shows how this and the following Parables up to xviii 14 are linked together by the thought of *Righteousness*—unrighteous, self-righteous, &c.—but more especially he links this and the next one (Dives and Lazarus): the first and the second are linked by the intermediate verses 16–18 (see below).

XVI And he said also unto the disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he was wasting his goods. 2 And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward. 3 And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. 4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. 5 And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord? 6 And he said, A hundred [1]measures of oil. And he said unto him, Take thy [2]bond, and sit down quickly and write fifty. 7 Then said he to another, And how much owest thou? And he said, A hundred [3]measures of wheat. He saith unto him, Take thy [2]bond, and write fourscore. 8 And his lord commended [4]the unrighteous steward because he had done wisely: for the sons of this [5]world are for their own generation wiser than the sons of the light. 9 And I say unto you, Make to

[1] Gr. *baths*, the bath being a Hebrew measure. See Ezek xlv 10, 11, 14.
[2] Gr. *writings*.
[3] Gr. *cors*, the cor being a Hebrew measure. See Ezek xlv 14.
[4] Gr. *the steward of unrighteousness*.
[5] Or, *age*.

yourselves friends [1]by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles. 10 He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*? 12 And if ye have not been faithful in that which is another's, who will give you that which is [2]your own? 13 No [3]servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

[1] Gr. *out of*. [2] Some ancient authorities read *our own*.
[3] Gr. *household-servant*.

1. *steward.* An estate agent of a large (rich man's) property: liable to dismissal (*v.* 2), therefore not a slave like the house-steward or major-domo of xii 42–46.

2. *thou canst be no longer steward.* The dismissal is absolute: it does not depend upon the character of the account rendered.

5. *calling . . . each one.* This action of remitting part of the debts, as Edersheim points out (*L. & T.* ii 267), was still technically within his rights as his lord's administrator till the dismissal had actually taken effect. It was unrighteous, but it was not legally *ultra vires*. He makes effective 'friends' of them by implicating them in this doubtful proceeding.

Vitringa, as quoted by Trench (p. 436) sees here a picture of the leaders of the Jews, who, though they had forfeited their stewardship of the Divine Law, were making friends of the people by lowering the moral standard, with their doctrine of 'Corban' and Divorce. Cf. *v.* 17.

6. *A hundred measures of oil.* βάτος = Heb. *Bath* = 8 to 9 gallons. Edersheim (p. 269) calculates that the remittance would amount to about £5, with a purchasing power of £25.

Take thy bond: probably a wax tablet, in which the erasure and alteration would be comparatively easily affected (Edersheim, p. 270).

7. *A hundred measures of wheat.* κόρος = Heb. *Cor* = about 10 bushels: the remittance calculated at £20 to £25, with purchasing power of £100 to £125. These two are only examples. He summoned *each one* of his lord's debtors and dealt with them in the same way.

8. *he had done wisely.* The typical character of this wisdom lies in the fact that, as long as he still had control of his master's possessions he did not make use of these in order to secure himself a few more days of enjoyment, but to secure his future (B. Weiss, *ad loc.*).

9. *the mammon.* 'Mamon' (the right spelling) is used in Rabbinical literature in the general sense of possessions, whether of money, cattle, or other property (Oesterley, *Sayings*, p. 25 n.). It is the *abuse* of wealth, so habitual (cf. 1 Tim vi 10), that has won it the predicate 'unrighteous.'

when it shall fail: not 'when ye fail' as A.V. The word ἐκλείπειν, peculiar to St Luke, who uses it here and in xxiii 44, is a medical one (Hobart, p. 120 sq.).

they may receive you, i. e. (probably) that *God* may receive you: cf. xii 20, 48. This periphrasis, common to the Rabbis of our Lord's time and to simple folk of George Eliot's novels, is a frequent one in Rabbinical literature. 'Rabbi Jochanan . . . said: "Whosoever profanes the Name of God in secret, they punish him openly."' (Oesterley, *Sayings*, IV 5, p. 49.) Others take the plural to refer to the 'friends': 'each deed done for God, in which wealth, opportunity, capacity, &c., which are so habitually used for "unrighteousness" [see note on *mammon* above] would become a friend to greet us as we enter the eternal world' (Edersheim, *L. & T.* ii, p. 274).

10. *He that is faithful, &c.* Complementary to the main thought of the Parable: we pass from prudence to trustworthiness. Edersheim (p. 274) quotes the *Midrash* on Moses and David: 'The Holy One, blessed be His Name, does not give great things to a man until he has been tried in a small matter.'

11. *the unrighteous mammon . . . the true riches*, i. e. 'material means,' and 'spiritual status,' or 'opportunity.' Earth, even on its most material side, is a school for heaven: we develop our moral and spiritual faculties by the way we use our wealth.

12. *that which is another's.* Earthly wealth is not 'our own,' in the sense in which our spiritual possessions are—or will be in the shape they will assume in heaven.

13. *No servant* (lit. 'house-servant') can be at the *absolute disposal* (δουλεύειν) of two masters at the same time (cf. Plummer, *ad loc.*).

Ye cannot serve God and mammon. The ordinary distinction between the Sacred and the Secular, if adopted as a practical guide to conduct, is not only disastrous, but ultimately self-contradictory. God must have all, or He has none. It is possible to live for this world. It is possible to live for God. To do both at once is not merely undesirable but impossible.

This phrase occurs in Matthew's Sermon on the Mount (vi 24) and was doubtless in Q. How many of the neighbouring verses may also have been in Q is difficult to determine. Cf. *Oxf. Stud.*, pp. 113, 164, 201.

14–18. Rebuke of the Scoffing Pharisees; linking the two Parables: see Edersheim, *L. & T.* ii 276. He considers them not 'detached sayings' (as, e. g., Streeter takes them to be, *Oxf. Stud.*, p. 201), but brief notes of a discourse made by one who heard

it, and handed it to St Luke years later. If we may take it as a single discourse it leads up to a Parable which, addressed to 'lovers of money,' depicts with terrible vividness the attitude of those who sneered at the Publicans, from the point of view of eternity. Our Lord is anxious, if possible, not only to 'convict', but to 'convince'; so He denounces their pleas one by one. (*a*) Their aloof self-righteousness (*v.* 15), with its claim to admiration—'an abomination' before God. (*b*) The pretensions they based (*v.* 16) on being the custodians of the Law and the Prophets, while they flout the fundamental principles of the Law, e. g. in the scandalous facilities for divorce. (*c*) In the Parable that follows, their attitude towards wealth, which, regarded as a merited reward for their righteousness, is fraught, for them, with no responsibilities or dangers.

14 And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him. 15 And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God. 16 The law and the prophets *were* until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it. 17 But it is easier for heaven and earth to pass away, than for one tittle of the law to fall. 18 Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.

14. *scoffed*: lit. 'turned up their noses.' Their attitude is one of vulgar insult, and brings down on them language of strong denunciation.

15. *justify yourselves in the sight of men.* The teaching is like that of Jn v 44. The whole outlook of these 'righteous' people is that of human esteem. Christ appeals to conscience against the pretences by which they attract such esteem.

an abomination. Pride and pretension, to use the O.T. phrase, 'stink in His nostrils.' That is the root-meaning of the word *βδέλυγμα*.

16. *The law and the prophets were until John.* St Matthew places this utterance earlier, in a passage about John the Baptist. If St Luke had found it there in Q he would hardly have detached it from so appropriate a context: therefore we may take it that this represents, more or less, its original position. Cf. Hawkins, *Oxf. Stud.*, pp. 156, 159.

The converted Pharisee St Paul, in Rom iii 2, felicitates the Jews on being 'entrusted with the Oracles of God.' The Pharisees and Scribes—self-constituted guardians of the Law and the Prophets—

did not fail to felicitate themselves. Perhaps we may take ' Law and Prophets ' as denoting O.T. dispensation, and paraphrase thus : ' The Dispensation with which you so arrogantly identify yourselves ended with the Mission of the Baptist, though its moral principles—which you (*v.* 18) so openly, flout—are abiding (*v.* 17).'

every man entereth violently . . . St Matthew has (xi 12) *from the days of John the Baptist until now the kingdom of heaven suffereth violence.* The interpretation is difficult. Does it refer to the unconventional eagerness of outcasts (cf. xv 1) ' taking the kingdom by storm ', with the suggestion to Pharisees, ' It is first come, first served ' : you must be quick with your repentance if you are to secure a place ? Cf. Dante's ' Regnum celorum violenza pate ' (*Par.* xx 94, of which the context is quoted above on xi 5–8). Or does it refer to those ' spiritual housebreakers ' who scorn to enter the fold by the gate of humility (cf. Jn x 1) and, like His Pharisaic hearers, claim the privileges of the Kingdom on their own terms ?

17. *one tittle of the law.* The little horn by which one Hebrew letter was distinguished from another, ב from כ, and ד from ר.

18. *Every one that putteth away.* Divorce was a common question of the Rabbinic schools. The School of Hillel was lax, allowing even deafness, bad cooking, or the husband's preference for another woman as grounds of divorce ; that of Shammai as strict as our Lord's teaching represented here. St Luke's language is quite unqualified in condemnation of divorce : how far it has to be qualified by the limitations in St Matthew v 32 and xix 3–9 does not fall within the scope of this commentary.

The teaching of the indissolubility of marriage is unqualified also in St Mark, and has set the tone to the Church's policy about marriage and divorce. For an interesting discussion of the whole subject, see *Report of 1920 Lambeth Conference*, No. VI (pp. 107 sqq.). In Resolution 67 (p. 44) the Conference takes the stricter (Lucan and Marcan) line as the standard, yet ' admits the right of a national or regional Church to deal with cases which fall within the exception mentioned in the record of our Lord's words in St Matthew's Gospel, under provisions which such Church may lay down.'

(e) XVI 19—XVII 4 *Dives and Lazarus* (xvi 19–31) ; *Responsibility for Others* (xvii 1–4)

19–31. Parable of the Rich Man and Lazarus (Trench, *Par.*, pp. 455–483). The primary lesson of this Parable is not ' that to be wealthy is wicked,' but that, while the inequalities of this life will be rectified in another (*v.* 25), the use of wealth for mere self-gratification, without any conscience for social responsibility (' am I my brother's keeper ? ') brings with it ultimately its own condemnation. It is this note of social responsibility, the reverse of which displayed itself in the attitude of the Pharisee (xviii 9), which naturally leads up to the section on ' offences ' (xvii 1–4).

The Parable also seems to disclose to us great principles with regard to the life after death. But its imagery seems intentionally adapted to appeal to contemporary Pharisaism, and how far we may be justified in pressing the details of its figurative language may be questioned. At any rate, it implies a conscious existence hereafter, as does more clearly still the Word from the Cross recorded in Lk xxiii 43. Hobart (*Med. Lang.*, p. 31) observes how the language of this Parable abounds in medical terms which St Luke, alone of N.T. writers, employs. Such are: *full of sores*, *his sores*, *cool* my tongue, *I am in anguish*.

The Parable falls naturally into three parts: (1) This Life (*vv.* 19–21); (2) After Death (22–26); (3) Application (27–31).

19 Now there was a certain rich man, and he was clothed in purple and fine linen, [1]faring sumptuously every day: 20 and a certain beggar named Lazarus was laid at his gate, full of sores, 21 and desiring to be fed with the *crumbs* that fell from the rich man's table; yea, even the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. 23 And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. 25 But Abraham said, [2]Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. And [3]beside all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us. 27 And he said, I pray thee therefore, father, that thou wouldest send him to my father's house; 28 for I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29 But Abraham saith, They have Moses and the prophets; let them hear them. 30 And he said, Nay, father Abraham: but if one go to them from the dead, they will repent. 31 And he said unto him, If they

[1] Or, *living in mirth and splendour every day*
[2] Gr. *Child.*
[3] Or, *in all these things*

hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

19. *there was a certain rich man.* In this Parable, with its rich colour and its striking contrasts—rich and poor—this world and the next—Luke is consummately a painter. Yet the story has not inspired Christian Art as others have. Art has not fastened upon the scenes in the World beyond. Bonifazio Veronese the elder has, however (in the Venetian Academy), a characteristically Venetian representation of a supplicating Lazarus in sight of the Rich Man's table; and Jacopo Bassano has also depicted the scene. See Jameson, *Hist. of O.L.*, vol. ii, p. 375.

clothed in purple and fine linen. Tyrian *murex*-dyed wool—very costly material—for his outer robe, and for the inner tunic, *byssus*—white linen or cotton from Egypt or India (the former the more expensive). Such was used for the white garments of the High Priest on the Day of Atonement, Egyptian for the morning, costing £36, Indian for the afternoon, costing £24 (Edersheim, *L. & T.* ii 278). The 'virtuous woman' of Proverbs (xxxi 22) is clothed in 'fine linen and purple.'

faring sumptuously. Conviviality and splendour mark his daily life: but there is no welcome of the 'maimed, the lame, and the blind' such as is inculcated in xiv 13, nor would a returned prodigal (xv 32) be the subject or occasion of such 'merriment.'

This style of living is so unlike that of the traditional Pharisees of Jos. *Ant.* XVIII i 3, that some have considered it inappropriate here (Trench, *Par.*, p. 456). But Dante (*Inf.* vii 58 and *Purg.* xxii 49–51) rightly sees how closely akin are the avaricious and the spendthrift—'ill getting and ill spending':

mal dare e mal tener.

Nor is it clear that the high-placed Pharisees—whose meals St Luke so often records—were universally oblivious of the pleasures of the table.

20. *a certain beggar named Lazarus* (*Syr-Sin.* 'poor man'). The rich man in the Parable is not named (the convenient 'Dives' is just the Latin for 'rich'). The beggar is, and it is the only instance in which our Lord gives a name to one of His characters. The name itself (which was that of the brother of Mary and Martha —Jn xi 1—with whom (cf. on *v.* 31) many attempts have been made to identify this character) is a corruption of Eleazar, and is significant of the rôle he plays. 'God help him!' He typifies the 'pious poor' —the *Chasidim*—so frequently mentioned in O.T. and especially in the Psalms.

was laid. A chronic invalid, 'cast' there by some who had not the patience to carry him farther, in the hope that the rich man would help him.

21. *desiring to be fed.* We are not told that even this elementary desire was satisfied.

the dogs came: scavengers abounding in oriental streets. This touch would give a different impression to the original audience from that which it suggests to us Western dog-lovers. Lazarus was helpless, and so could not avoid what to him was a defiling touch. Cf. the feeling of horror voiced in Ps xxii 16, 'many dogs have come about me.' Yet the phrase perhaps implies that the brutes 'adopted' the outcast human. 'The dogs (who like him live on the offal) treat him as one of their own kind' (B. Weiss, *ad loc.*).

22–26. Here the scene suddenly changes and the second part of the Parable begins.

22. *carried away by the angels into Abraham's bosom.* He uses this image of reclining at a feast probably because it would appeal to the Pharisaic conceptions of the blessed state, though the Rabbinical descriptions—more like those of sensuous Islam—lack the dignity and restraint of our Lord's picture. 'Abraham's Bosom' actually occurs in some extant Jewish writings (Edersh. *L. & T.* ii 280).

23. *in Hades*: the place of departed spirits (not *Gehenna*), answering here rather to the Purgatory of mediaeval theology than to Hell. Lazarus in bliss and Dives in torment are in sight of one another, though with a 'great chasm' separating them (*vv.* 23, 26). The teaching of the imagery must not be pressed, but it seems at least to imply (*a*) that the soul's destiny for good or ill is fixed in *this life*, and (*b*) that there is consciousness and memory beyond the grave.

24. *Father Abraham.* He is a typical Pharisee in Hades; he claims Abraham as his father (cf. *v.* 28 and Jn viii 53) though he finds himself on the wrong side of the chasm; and he looks for 'signs' (*v.* 30). Cf. xi 16.

send Lazarus. Variously interpreted as the acme of pride (he regards Lazarus as still entirely at his disposal!), or (more probably) as a token of the genuine humility induced by a realization of the facts.

that he may . . . cool my tongue: 'the unquenchable and never-to-be-satisfied thirst' for the good things he had enjoyed on earth (B. Weiss, *ad loc.*). Dante pictures this most vividly in the cry of Maestro Adamo in *Inf.* xxx 62, 63: 'Alive, I had abundance of all that I wanted, and now, miserable! I crave a drop of water!'

> Io ebbi vivo assai di quel ch' i' volli
> Ed ora, lasso! un goccio d' acqua bramo.

25, 26. *Abraham said.* More has been built upon this utterance than was justified, because we have no certainty (*a*) how far Jesus Himself speaks directly through the mouth of 'Abraham'; (*b*) how much of the Parable is imagery and how much genuine 'other-world topography.' The principles enunciated as far as the Parable is concerned are clear, however. (1) Man's use of this life fixes irrevocably his lot there—on one or other side of an impassable 'chasm'; (2) that lot involves a 'redressing of the balance' as regards the inequalities of earthly life.

27–31. This section, although it carries on the story, forms really a sequel. Incidentally it shows (Edersheim, *L. & T.* ii 282) how the ‘ Law and the Prophets ’ cannot fail (cf. *v.* 17), and how we must ‘ press into the kingdom ’ (*v.* 16).

27. *I pray thee therefore, father.* There is a note of human feeling in this request just as there is in Abraham’s ‘ child, remember . . . ’ (*v.* 25) which is lacking in the ordinary Pharisaic conception of the relations between Heaven and Hell. One cannot but compare Dante’s outbursts of admiration (Farinata, *Inf.* x), sympathy (Francesca, *Inf.* v), and even affection (Brunetto, *Inf.* xv) for those whom he meets among the doomed ; and again the eagerness of the souls in Purgatory that when he returns to earth he will make their condition known to their kinsfolk (*Purg.* iii 114, v 85 sqq., 130 sqq., &c.).

28. *for I have five brethren.* Dives here shows a self-forgetfulness (though its scope be confined, in a characteristically Jewish way, to the circle of his own family) which sheds new light on his character, and shows what he might have become.

31. *If they hear not Moses and the prophets.* This is the real purpose of this last section of the Parable—to teach that if existing opportunities are not used, there is no alternative. Cf. Jn v 47, ‘ If ye believe not his writings, how shall ye believe my words ? ’

if one rise from the dead. There is an extraordinary corroboration of this teaching in Jn xi, where a dead man of the name of Lazarus is actually raised from the dead, and the Pharisees, so far from being convinced, plot to put him to death again (Jn xii 10, 11).

If, as Edersheim thinks, the Raising of Lazarus took place after the Discourses of Lk xvii 1–10, the identity of the names must be simply a coincidence. If, on the other hand, this group of Parables could be placed shortly after the raising of Lazarus, the irony would seem almost too bold.

XVII 1–4. Teaching on Responsibility for Others. The connexion of the next ten verses with the context, and of the four sayings embodied in them with one another, is very obscure, and it has been suggested that the reason for their juxtaposition is that Luke found them, or some of them, together in his source, Q. (Cf. Sir John Hawkins, *Oxf. Stud.*, p. 124.) Of *vv.* 1–4 this may very well be true, because these sayings occur practically in the *same order*, but at intervals, in Mat xviii 7, 6, 15, 21, 22. The whole group, bearing on Responsibility for Others, Faith, and Humility, would form an appropriate preparation for the teaching on the Second Coming, which is narrated after the Miracle of the Ten Lepers ; and this first section may be said to attach itself in thought to the lessons of the Parable of Dives and Lazarus.

XVII And he said unto his disciples, It is impossible but that occasions of stumbling should come : but woe unto him, through whom they come ! 2 It were well for him if a mill-

stone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble. 3 Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him. 4 And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him.

1, 2. Offences.

1. *It is impossible, &c.* The occurrence of hindrances, obstacles, stumbling-blocks is a necessary part of our life here—and is overruled by God for the useful purpose of testing and strengthening character—but that does not affect the responsibility of those who introduce them. The references, here and elsewhere (Mat xviii 6 sqq. and Mk ix 42), imply that the plight of the 'offender' is unimaginably miserable.

2. *It were well for him.* The striking metaphor is more striking still in Mat xviii 6 and Mk ix 42 where it is not the ordinary hand-turned millstone (λίθος μυλικός) as here, but the 'great millstone,' turned by an ass (μύλος ὀνικός) that is named.

one of these little ones: cf. vii 28. In both Matthew and Mark this teaching is attached to the incident of the 'Little Child' which Luke gives later (xviii 15 sqq.). The probability is that the words were in both Mark and Q; that Luke is here (as elsewhere in the 'Great Insertion') independent of Mark, while Matthew, after his manner 'conflates,' combining points from both sources.

3, 4. Forgiveness. St Matthew (xviii 15–35) has a long paragraph of similar teachings, in which *vv.* 21, 22 correspond to this. It follows his version of 'The Lost Sheep,' and includes a question of St Peter's as to forgiveness of his own brother, and concludes with the Parable of the Unmerciful Servant. St Matthew may very likely have collected scattered sayings on the same subject. It is one on which our Lord may have repeated Himself more than once.

3. *if he repent*: a necessary preliminary not to the willingness to forgive on the part of the injured, but to the capacity to be forgiven on the sinner's part.

4. *seven times*, i. e. in Jewish symbolism, a 'complete' number of times. We may suppose that it was on a later occasion that St Peter, brooding on this utterance, and taking it literally, asked our Lord the question which (Mat xviii 21) elicited the extension of this utterance, viz. 'until seventy times seven'—i. e. forgiveness has no limit whatever except that imposed by an unforgivable heart.

(f) **XVII 5–10** *Instruction on Faith and Humility*

(α) **5, 6.** Faith. A similar saying is given in Mat xvii 19 in answer to the question 'Why could not we cast it out?' and again

(without the Mustard Seed simile) by St Mark after they had noted the withering of the fig-tree (Mk xi 23). The 'Mustard Seed' is clearly proverbial for a tiny nucleus (cf. xiii 19) and was doubtless repeated on various occasions. And there is no reason to suppose that the 'Mulberry Tree' of Luke and the 'Mountain' of Matthew and Mark are inconsistent reports of a single utterance.

5 And the apostles said unto the Lord, Increase our faith. 6 And the Lord said, If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would have obeyed you.

6. *as a grain of mustard seed.* A nucleus is all that is needed. If it is genuine faith, Divine Grace will do the rest, and there can be no limit to the reach of its power.

sycamine. The mulberry tree, which St Luke (xix 4) distinguishes from the 'fig-mulberry' or 'sycamore.' This distinction is not observed in the LXX, and Hobart (p. 152) points out that the popular confusion on the subject is adverted to by Dioscorides, *Mat. Med.* i 181. 'A physician would readily make the distinction, as both were used medicinally and are frequently prescribed in the medical writers.'

(β) **7–10.** Humility. The Unprofitable Servants: numbered by Trench (pp. 484 sqq.) among the 'Parables.' It is certainly a striking analogy drawn from life and arguing from the human to the Divine, and has the familiar *a fortiori* suggestion: How much greater is God's claim on you, than an earthly master's claim upon his slaves?

Its teaching is complementary rather than contradictory to the gracious utterance of xii 37. There is depicted the actual movement of Divine Love in the condescension of Jesus Christ: here the bare facts of our primary relation as creatures to the Creator, which should breed in us an utter humility far removed from the spirit of the elder son in xv 25 sqq. and the mercenary temper of many of the strict observers of the Law.

7 But who is there of you, having a [1]servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat; 8 and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? 9 Doth he thank the [1]servant because he did the things that were commanded? 10 Even so ye also, when ye shall have done

[1] Gr. *bondservant.*

all the things that are commanded you, say, We are unprofitable [1]servants ; we have done that which it was our duty to do.

[1] Gr. *bondservants.*

7. *who is there of you . . .?* For this favourite form of introduction cf. xv 4. The two Discourses are linked only by their subject-matter—the *abandon* of faith and of humility.

8. *Make ready, &c.* A churlish master, according to our democratic standards, yet the picture is obviously drawn from the life, and represents the norm where slavery exists. It could be matched by memories of not a few ' Christian ' households where those who serve are not technically slaves.

9. *Doth he thank the servant . . .?* This does not of course represent the actual attitude of God towards His creatures ; but it does represent the *claim* of the creature upon the Creator's rewarding gratitude. We sinners are ' unprofitable ' in a further sense. Had we served God perfectly since we first drew breath, we should still have had no ' surplus ' on which to base a claim : as it is, we are hopelessly in debt for unrendered service, and have nothing of our own wherewith to pay ; cf. Article XIV *Of Works of Supererogation.*

10. *unprofitable servants* : in *Syr-Sin.* ' unprofitable ' is omitted, and this reading is accepted by Wellhausen and Blass. Cf. the saying of Antigonus of Socho (in Oesterley, *Sayings*, 3) : ' Be not like slaves who minister to their lord on condition of receiving a reward ; but be like unto slaves who minister to their lord without expecting to receive a reward, and let the fear of Heaven be upon you.' This utterance of Rabbinism militates against the interpretation of Grotius and others (see Trench, pp. 85, 86) who make the Parable a picture of the Law as opposed to the Gospel. Yet it may represent (as Edersheim suggests, *L. & T.* ii 307) an emphatic protest against the fundamental idea of Pharisaism—the acquisition of merit that can *claim* a reward.

Edersheim makes this the last utterance of our Lord to the Peraean disciples before going up to Bethany for the Raising of Lazarus (Jn xi), which he places between this and the next verse (xvii 10 and 11).

(4) XVII 11—XIX 27 Fourth Period of the ' Journeyings ' : The Last Peraean Mission and Journey up to the Passover of the Passion

Edersheim (*L. & T.* ii 327 ; cf. p. 307) places the first incident of this Period after the raising of Lazarus. St John (xi 54) tells us how, after the stir which that miracle created, Christ retired with His disciples to an obscure place called Ephraim (not now identifiable), and records no more of His movements till the eve of Palm Sunday, when He is again in Bethany.

Lk xvii 11 finds Him again up in the North, on the frontier of Galilee and Samaria, in the latitude of Scythopolis (Bethshean) and of Bethabara (cf. notes on xiv 1, 25). Edersheim conjectures that He had travelled back so far to meet His friends of the North, including the many women whom Mark (xv 40, 41) records to have 'come up with Him to Jerusalem.'

If it were possible to place the Raising of Lazarus between chapters xiii and xiv, and treat all the Discourses of xiv 1—xix 27 as belonging to the period of Jn x 40–42, between that Miracle and the Passion, the probable locality of chapter xiv would be close to that of xvii 11. Plummer places it later, just before the last Prediction of the Passion (xviii 31). This arrangement also would obviate a journey south between xiv 1 and xvii 11.

The 'Great Interpolation' continues as far as xviii 14, and up to that point the matter is exclusively Lucan except for the Eschatological Discourse, xvii 20–37. At xviii 15 we join again the 'triple tradition' in the incident of the Children and those that follow (xviii 15–43), but Luke's special source reappears for a brief space in chapter xix (1–27) in the story of Zacchaeus and the Parable of the Pounds.

(a) 11–19 *The Ten Lepers* (Trench, *Mir.*, pp. 355–362)

This narrative is so full of Lucan marks of style and phraseology that Dr Stanton has singled it out, with three other passages (including the 'Good Samaritan,' x 29–37) as certainly told in St Luke's 'own words' (*Gosp. as Hist. Doc.* ii 229). The incident is among the most significant and full of teaching that the Gospel contains. It tells its own story.

11 And it came to pass, [1]as they were on the way to Jerusalem, that he was passing [2]through the midst of Samaria and Galilee. 12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: 13 and they lifted up their voices, saying, Jesus, Master, have mercy on us. 14 And when he saw them, he said unto them, Go and shew yourselves unto the priests. And it came to pass, as they went, they were cleansed. 15 And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; 16 and he fell upon his face at his feet, giving him thanks: and he was a Samaritan. 17 And Jesus answering said, Were not the ten cleansed? but where are the nine? 18 [3]Were there none found that returned to

[1] Or, *as he was* [2] Or, *between*
[3] Or, *There were none found . . . save this stranger.*

give glory to God, save this [1]stranger? 19 And he said unto him, Arise, and go thy way: thy faith hath [2]made thee whole.

[1] Or, *alien* [2] Or, *saved thee*

11. *through the midst* (διὰ μέσον) means *between* the two. He had met His friends from Galilee (cf. notes on xiv 1, 25) and was now starting eastward along the frontier, probably near Bethshean.

12. *ten men that were lepers.* The healing of a leper is given in v 12–16 (q.v.): but the significance of this second instance recorded by St Luke alone is so obvious, and its lessons so different, that it cannot be simply described as a 'doublet.'

13. *Jesus, Master.* The word is ἐπιστάτα—the one which elsewhere St Luke puts into the mouths of the intimate disciples (viii 24), and especially Peter (v 5, viii 24, ix 33) and John (ix 49). It seems to be a loose equivalent for *Rabbi* (which Luke never uses) with something more of the idea of 'one who has a right to command.'

14. *Go and shew yourselves unto the priests.* See on v 14. They would probably find a priest at the nearest Jewish town.

15. *turned back.* He broke the letter of the Lord's command, only to fulfil its spirit the better: interrupting his journey to the Levitical priest, he 'shewed himself' to his healer, who was the Eternal Priest 'after the order of Melchizedek.'

As one of the ten he needed moral courage to take a line of his own; as a Samaritan, to humiliate himself before a Jew. And moral courage won its reward. On the other hand, as a Samaritan he might naturally feel an even deeper gratitude to a 'Jew' who had healed him. Cf. Jn iv 9.

16. *and he was a Samaritan.* The misery of leprosy so 'levels' and obliterates distinctions that (as Plummer observes *ad loc.*) 'in the leper-houses at Jerusalem Jews and Moslems will live together at the present time.'

St Luke here shows that special interest in Samaria, which seems to indicate St Philip, Samaria's Evangelist (Ac viii), as one of his special sources. See Introd., p. xxi, and note on ix 52.

18. *stranger*: rather 'foreigner,' 'alien' (ἀλλογενής). Deissmann (*op. cit.*, pp. 74, 75) points out that this word is used in the inscription on the barrier of the Temple Court of Gentiles, μηθενα αλλογενη εισπορευεσθαι κτλ., cf. Eph. ii 14; Jos. *B.J.* V v 2.

The Samaritans (see the interesting account of their origin in 2 Kgs xvii 24 sqq.) were descended in part from the various foreign immigrants introduced by the Assyrians after the captivity of Northern Israel in the eighth century B. C. The restored Jews of the sixth century found these people hostile to them, Ez iv (esp. 7–10), v 3 sqq., cf. Neh iv, vi 1–14, and steadily repudiated kinship with them.

19. *thy faith.* This is our Lord's usual formula (cf. vii 50, viii 48). Is it used here in quite the usual sense? Is he commending in the tenth what was equally true of the nine? It seems difficult to

believe that the ‘ wholeness ’ here is not something more than mere physical healing and implies a sound spiritual state, even as the faith that issues in self-forgetful gratitude is more than that which does not.

(b) 20–37 *The Coming of the Kingdom* (20, 21) ; *The Days of the Son of Man* (22–37)

The first brief Discourse is addressed to the Pharisees ; the second, longer one, to the Disciples. So in xv—xvi He had spoken to the Pharisees (xv 3), then to the Disciples (xvi 1), and then turned again to the Pharisees (xvi 15).

The Coming is spoken of in two senses : (*a*) *vv.* 20, 21, that Coming which had already been accomplished, silent and unobserved in the advent of Christ and His disciples ; and (*b*) *vv.* 22–37, the Second Coming which, though unexpected could not be unobserved.

20 And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation : 21 neither shall they say, Lo, here ! or, There ! for lo, the kingdom of God is [1]within you.

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. 23 And they shall say to you, Lo, there ! Lo, here ! go not away, nor follow after *them* : 24 for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven ; so shall the Son of man be [2]in his day. 25 But first must he suffer many things and be rejected of this generation. 26 And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. 27 They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. 28 Likewise even as it came to pass in the days of Lot ; they ate, they drank, they bought, they sold, they planted, they builded ; 29 but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all : 30 after the same manner shall it be in the day that the Son of man is revealed. 31 In that day,

[1] Or, *in the midst of you*

[2] Some ancient authorities omit *in his day.*

he which shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back. 32 Remember Lot's wife. 33 Whosoever shall seek to gain his [1]life shall lose it: but whosoever shall lose *his* [1]*life* shall [2]preserve it. 34 I say unto you, In that night there shall be two men on one bed; the one shall be taken, and the other shall be left. 35 There shall be two women grinding together; the one shall be taken, and the other shall be left.[3] 37 And they answering say unto him, Where, Lord? And he said unto them, Where the body *is*, thither will the [4]eagles also be gathered together.

[1] Or, *soul* [2] Gr. *save it alive.*
[3] Some ancient authorities add ver. 36 *There shall be two men in the field; the one shall be taken, and the other shall be left.* [4] Or, *vultures*

20. *not with observation*, i. e. invisibly or unobtrusively. The word used is one of St Luke's medical terms, and is frequent in Galen (Hobart, *M.L.*, p. 153).

21. *Lo, here! or, There!* Drawing attention to a sudden, startling appearance. Cf. Mat xxiv 23, which, however, is not a strict parallel —see note on *v.* 23.

is within you (ἐντὸς ὑμῶν). Probably in the sense of 'in your midst,' 'among you.' It is indeed a Kingdom Spiritual, within the hearts of men (cf. Parable of Leaven, xiii 21): but hardly within the *Pharisees*' hearts! Cf. xi 20, 'Then is the kingdom of God come upon you' (ἔφθασεν = 'come before you are aware'). Deissmann (*op. cit.*, p. 438) finds 'The Kingdom of God is within you' in the so-called Cairo Gospel Fragment, ascribed to the third century.

22–37. The subject of this Discourse to the Disciples is different from, but suggested by, our Lord's answer to the question of the Pharisees. Canon Streeter (*Oxf. Stud.*, p. 201) styles this 'The Apocalypse of Q.' Much of it (cf. on *v.* 20) is found in Mat xxiv.

22. *The days will come*: rather 'There will come days.' This verse is peculiar to St Luke.

one of the days of the Son of man. The days when 'the bridegroom is taken away' (v 35) and they are longing for the Second Advent. The language has the ring of Jn xvi 16, but that refers more particularly to the short period between the Crucifixion and the Resurrection.

They were still looking forward to the full manifestation of the Messianic Kingdom without a break, in spite of our Lord's prediction of His Passion (ix 22, &c.), as the incident of James and John recorded in Mat xx 21 sqq. shows.

23. *Lo, there! Lo, here!* takes up the phrase of *v.* 21, but refers (as in Mat xxiv 23 and Mk xiii 21, 22) to false Christs and false

rumours of the Second Advent. This apparent parallel in Mk xiii 21 is one of the nine cases investigated by Sir J. Hawkins (*Oxf. Stud.*, pp. 38 sqq.) and adjudged by him to be, in Luke, actually independent of the Marcan source. In all these nine cases Matthew and Mark agree together, and differ from Luke, as to the occasion. The only question remaining is whether Luke has kept the phrase in the place it occupied in Q, while Matthew has accommodated it to a similar Marcan utterance, or whether Luke has drawn from another source than Q, an utterance similar to that found in Mark and adopted by Matthew.

24. *as the lightning.* Elsewhere our Lord's Advent is described as sudden and unexpected (cf. xii 40, xxi 34), and there may be something of the kind implied here : the Coming is as unpredictable as a flash of lightning. But the main thought seems to be the unmistakable *visibility* of the Coming of the King, in contrast to the invisible introduction of the Kingdom (*v.* 20).

25. *But first must he suffer . . . and be rejected.* This is the third of the Predictions of the Passion recorded by St Luke (cf. ix 23 and 44). The fourth and fullest comes in xviii 31, shortly before the Passion itself. The terms here most closely resemble those of the first, delivered at the time of St Peter's Confession of the Christhood, but are less explicit.

26–32. These illustrations from Gen vii, xviii, and xix are among the references of our Lord to the O.T. recorded exclusively by St Luke. Cf. iv 25–27 from Kgs.

26. *in the days of the Son of man*, i. e. at His Second Coming. *v.* 22 refers to a wistful longing for one of the well-remembered days of earthly companionship. These later ' days '—after the Passion and entering into His glory—are called by the same name, though the intercourse with Him will then be no longer ' after the flesh.'

27. *They ate, they drank, &c.* : lit. (imperf.) ' were eating, were drinking.' A generation wholly given up to material interests : not guilty because they make use of this world, but because, wholly absorbed in it, they take no thought for anything beyond.

30. *the Son of man is revealed.* This implies perhaps His *presence* all along. Cf. Mat xxviii 20—a hidden presence till that moment shall come.

31. *he which shall be on the housetop.* Assigned by Mat (xxiv 17, 18) to the later Discourse in Holy Week, to which the Lucan parallel is Lk xxi. Our Lord may well have uttered the saying more than once—here in a spiritual sense ; later with literal reference to the sudden flight from a doomed Jerusalem—but it is perhaps more probable that St Matthew has been collecting scattered sayings out of Q, after his manner.

32. *Remember Lot's wife.* The typical instance (Gen xix 26) of one who bartered personal safety out of a desire to ' salve ' worldly possessions. Many a fire and shipwreck would supply similar examples.

33. *Whosoever shall seek to gain, &c.* This is one of St Luke's so-called 'doublets.' It has already appeared, in substance at ix 24 (see note there), in that enunciation of the principles of discipleship after the first Prediction of the Passion which is strictly parallel to Mk viii 35. St Matthew gives the same saying on the same occasion, and also (x 39) after the long charge to the Twelve, at their Mission. St Matthew may have found it in Q and 'grouped' it in the Charge (cf. note on *v.* 32) or our Lord may have uttered it on all three occasions.

preserve it. R.V. marg. 'Gr. *save it alive.*' The word ζωογονεῖν is peculiar to St Luke, and is a remarkable one. Medically (frequent in Galen) it technically signifies 'producing alive,' 'enduing with life,' and it may be regarded as an item in the Evangelist's medical vocabulary, though the signification here is rather different (Hobart, *M.L.*, p. 155).

34. *two men.* The masculine would serve also to indicate 'man and wife,' which is perhaps the more natural interpretation.

the one shall be taken: as was Lot, into safety.

the other . . . left: like Lot's wife.

35. *two women.* This verse (though not the similar *v.* 34) is found, like *vv.* 31, 32 (where see note) in Mat xxiv.

36. [*There shall be two men in the field; the one shall be taken, and the other shall be left.*] Omitted by the best MSS, and so expunged from R.V. Codex Bezae (D) and other ancient MSS have it: probably an insertion from Mat xxiv 40.

37. *Where, Lord?* Where shall this 'taking and leaving' happen? Our Lord replies: 'Wherever the conditions are fulfilled.' There can be no prediction of time or place. (On the introduction of the *question*, see note on xii 41.)

Where the body is, &c. Cf. Job xxxix 29, 30. Luke's word σῶμα (cf. Ac ix 40) is here marked by the context as equivalent to the πτῶμα ('carcass') of Mat xxiv 28. Luke's use is quite classical, however (see Plummer, *ad loc.*). The destruction of the corrupt (cf. allusion to Sodom, *v.* 29) shall take place 'on the spot,' even as a carcass is speedily devoured where it lies, by assembling vultures.

(c) XVIII 1–17 *Prayer and Humility.* The Importunate Widow (1–8), The Pharisee and the Publican (9–14), The Little Child (15–17)

Two parables and an incident which, as they stand, form a group on Prayer and Humility. (1) The deadly earnestness necessary for effectual Prayer; (2) the spirit in which Prayer is to be offered, which, fundamentally, is that of (3), the Little Child's Humility.

At xviii 14 we emerge for a moment on to the common ground of all three Synoptists; after which St Luke reverts again to his

special source or sources for the Incident of Zacchaeus and the Parable of the Pounds (xix 1–27).

1–8. The Parable of the Importunate Widow (the Unrighteous Judge). Cf. Trench, *Par.*, pp. 491–501. This is a typical instance of what Mr Chesterton (*Orthodoxy*, p. 269) calls our Lord's 'almost furious use of the *a fortiori*': a form of argument which the Rabbis called 'Light and Heavy,' and claimed to find ten instances of it in the O.T. (see Edersheim, *L. & T.* ii, pp. 285–286). Like the Parable of the Friend at Midnight (xi 5–8), it readily lends itself to misinterpretation: as, e.g., that 'God is not anxious to answer prayer, but can be worried into it.' For this reason it has been supposed that, though these two Parables formed a part of the common Q source, St Matthew omitted them both (cf. Streeter, *Oxf. Stud.*, pp. 192, 202; also Hawkins, *ib.* 134), having a tendency to 'treat the Parables as allegories' wherein 'every detail has its exact spiritual counterpart.' Canon Streeter thinks that *v.* 1 is a Lucan gloss and that the sense of the Parable was originally Apocalyptic (cf. *vv.* 7 and 8), and conjectures that it stood in Q between xvii 37 and the Parable of the Pounds.

XVIII And he spake a parable unto them to the end that they ought always to pray, and not to faint; 2 saying, There was in a city a judge, which feared not God, and regarded not man: 3 and there was a widow in that city; and she came oft unto him, saying, [1]Avenge me of mine adversary. 4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; 5 yet because this widow troubleth me, I will avenge her, lest she [2]wear me out by her continual coming. 6 And the Lord said, Hear what [3]the unrighteous judge saith. 7 And shall not God avenge his elect, which cry to him day and night, and he is longsuffering over them? 8 I say unto you, that he will avenge them speedily. Howbeit when the Son of man cometh, shall he find [4]faith on the earth?

[1] Or, *Do me justice of*: and so in ver. 5, 7, 8.
[2] Gr. *bruise.*
[3] Gr. *the judge of unrighteousness.*
[4] Or, *the faith*

1. St Luke's preface to the Parable. Here only and in xix 11 has the Evangelist presented the moral clearly and explicitly at the beginning. In *v.* 9 he indicates the occasion, with a suggestion of the moral. Cf. xiv 15.

always to pray. Here we have one of St Luke's most marked characteristics (i 10, ii 37, iii 21, v 16, vi 12, ix 18, ix 28, 29, xi 1, xi 5 sqq.). The phrase here is strongly reminiscent of St Paul's 'Pray without ceasing' in 1 Thess v 17, and is enumerated by

Sir J. Hawkins among the probable reflections of St Luke's intimacy with the Apostle (*Hor. Syn.*, p. 197).

2. *which feared not God and regarded not man.* An absolute cynic ; for this is his own estimate of himself (*v.* 4). Obviously not to be pressed as in any way symbolical of the Almighty. True to life, probably, then, as in more recent times in the Orient.

5. *lest she wear me out* : lit. ' give me a black eye.' A quasi-humorous metaphor, found in Aristophanes. The judge was afraid that the Widow would, in modern phrase, ' get on his nerves.' There may be a further touch of irony in this picture ; for Rabbinism taught that God ' must not be wearied with incessant prayer ' (Plummer). Three times a day was enough !

6. *Hear what the unrighteous judge saith.* Here comes in the familiar *a fortiori* argument. ' If a cynic, with no idea of justice in him, can be worried into performing an act of justice—what may not be won by persevering prayer from One who is eternal Justice and Mercy, and loves to be asked ? '

' The unrighteous Judge ' in the original is a Hebraistic expression, ' the Judge of Unrighteousness ' : cf. ' Steward of Unrighteousness,' ' Mammon of Unrighteousness ' (xvi 8, 9).

7. *is longsuffering over them.* This is very obscure. It will mean either (*a*) that God is not impatient with His suppliants as the Judge with the Widow ; or (*b*) that though He delays His avenging action, the delay must not be interpreted as implying uncertainty (cf. 2 Pet iii 1–10).

8. *will avenge them speedily.* The tone of this verse (which, in a sense, gives the lesson of the Parable) is decidedly Apocalyptic. See note on *vv.* 1–8. It reminds us of the ' How long ? ' of Rev vi 9–11. The ' Vindication ' is perhaps to be identified with the ' revelation of the Son of man ' in xvii 30. If so it links this section with the preceding one.

Deissmann (*op. cit.*, pp. 425 and 432) quotes, in connexion with Lk xi 50, a Jewish prayer for vengeance for a murdered girl on a *stele* of the second century B. C. which ends ἵνα ἐγδικήσῃς τὸ αἷμα τὸ ἀναίτιον καὶ τὴν ταχίστην. But the verb is also used in the wider sense—'to do right to'—'to protect' (cf. Moulton & Milligan, s.v.).

9–14. THE PARABLE OF THE PHARISEE AND THE PUBLICAN (Trench, *Par.*, pp. 502–512). The previous Parable was spoken to the Disciples : this, apparently, to the Pharisees or their followers (*v.* 9), though not necessarily on the same occasion. It forms a natural link between *vv.* 1–8 and 15–17, inculcating deepest humility as the spirit of prevailing prayer.

9 And he spake also this parable unto certain which trusted in themselves that they were righteous, and set [1]all others at nought : 10 Two men went up into the temple to

[1] Gr. *the rest.*

pray ; the one a Pharisee, and the other a publican. 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. 12 I fast twice in the week ; I give tithes of all that I get. 13 But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, [1]be merciful to me [2]a sinner. 14 I say unto you, This man went down to his house justified rather than the other : for every one that exalteth himself shall be humbled ; but he that humbleth himself shall be exalted.

[1] Or, *be propitiated* [2] Or, *the sinner*

9. *unto certain, &c.* This exactly describes the typical Pharisee of the Gospels. Edersheim remarks (cf. Plummer, *ad loc.*) that the insertion of this ' introduction ' shows that there is no *chronological* connexion with what precedes, ' though the interval . . . may of course have been very short.'

10. *went up into the temple to pray.* Considering (Edersheim) that the Temple-worship was practically *all* sacrificial, it is good to know that God's House was thus used for private prayer (cf. xix 46). St Luke has already given us a beautiful instance in Simeon and Anna (ii 27, 37) of that fervent spirit of devotion, sublimely expressed in Ps lxxxiv, which represents the brighter side of Jewish personal religion, and was not entirely absent from Rabbinism. The enthusiastic description of worship in Ecclus l reflects the dawn of Pharisaism. The same devotional use of the Temple by the early Church after Pentecost is noted in Ac ii 46, v 12, 42 ; and before Pentecost in Lk xxiv 53.

11. *prayed thus.* It is not really prayer at all, but self-congratulation, and in *v.* 12 the very form of prayer is dropped. He almost patronizes the Almighty with pity that He has such poor worshippers in general at His command.

extortioners, unjust, adulterers. Here he is doubtless quite honest in general, though perhaps self-deceived on the first two counts. Self-respect and Pharisaic public opinion had kept him from overt crime and gross bodily sin. He was ' eminently respectable.'

or even as this publican : an arrogant comparison (not uncommon among Christians) which ' fills up the cup ' of his self-righteousness.

12. *fast twice, &c.* Not dishonest or exaggerated. His description of his fasts and tithe-giving is doubtless quite correct. The Penteteuchal Law prescribed one Fast only in the year—the Day of Atonement in September (still alluded to as ' The Fast ' in Ac xxvii 9). Later on, in commemoration of national calamities, various other fasts were instituted (Zech viii 19), in the fourth,

fifth, seventh, and tenth months. It was a comparatively late Pharisaic custom, and a mark of great strictness to fast on Mondays and Thursdays as this man did. Edersheim notes that these were market-days, so giving opportunity for display. But traditionally Monday was the day Moses ascended Mount Sinai, and Thursday the day he came down. The early Christians (see *Didaché*, ch viii) avoided these days, and fasted on the 'fourth day' (Wednesday)—presumably as the day of our Lord's Betrayal—and Friday, the day of the Crucifixion.

I give tithes of all that I get. Supererogation in tithes as in fasts. The tithing, e. g. of minute herbs, as 'harvest' (cf. note on xi 42) was evidently a 'counsel of perfection.' Edersheim (*L. and T.* ii 291) quotes the Mishna's picture of an ideal Pharisee: 'He tithes all that he eats, all that he sells, all that he buys, and is not a guest with an unlearned person.'

13. *smote his breast.* The bowed head and smitten breast of this Publican have left their mark on Christian ritual, and are still repeated, e. g. in the *confiteor* of priest and server at the Altar. Again and again in Dante's Divine Comedy they symbolize deep penitence. *Purg.* ix 111, x 120, *Par.* xxii 107.

> For the which I, many a time
> Bewail my sins, and smite upon my breast. . . .
> Per lo quale io piango spesso
> Le mie peccata, e il petto mi percuoto.

The Christian Priest needs to look into his heart, lest he use the Publican's gesture as a Pharisaic form.

God, be merciful to me a sinner. Rather, '*the* sinner.' Like the Pharisee, he puts himself in a class by himself—but how differently! A converted Pharisee, later, expressed exactly the same point of view in 1 Tim i 15 (cf. 1 Cor xv 9).

14. *justified.* This 'Pauline' word occurs five times in St Luke's Gospel: in the other Gospels only twice (St Matthew). Plummer (*ad loc.*) aptly quotes from the Talmud: 'So long as the Temple stood, no Israelite was in distress; for as often as he came to it full of sin and offered sacrifice, then his sin was forgiven and he departed a just man.' This means reliance on the terms of Solomon's original consecration prayer, 1 Kgs viii 38, 39. The Publican at any rate was a clear case for acceptance on those terms, as interpreted by Isa i 11–17.

15–17. The Blessing of Little Children: The Child's Heart. This episode is found, in a similar position, in Mat xix 13–15, Mk x 13–16. The three accounts are substantially identical. In phraseology Luke, who has a few turns of his own, is nearer to Mark than Matthew.

15 And they brought unto him also their babes, that he should touch them: but when the disciples saw it, they rebuked them. 16 But Jesus called them unto him, saying,

Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. 17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

15. *also their babes.* Rather '*even* their babes.' *βρέφη* not merely 'young children' (*παιδία*) as Matthew and Mark. Perhaps they are children of one year old, who were sometimes brought to the Rabbis for a blessing (Plummer, *ad loc.*).

touch them: to convey a blessing. This incident (cf. Prayer Book Office for Public Baptism of Infants) forms the *Magna Charta* of Infant Baptism. St Luke's 'babes' would make his Gospel ideally better for use there than St Mark's.

rebuked them. On the ground that the infants were too insignificant, would waste His precious time.

16. *called them unto him.* The middle voice (*προσεκαλέσατο*) perhaps implying that it was a pleasure and a relief to Him to have children near Him.

Suffer the little children (*τὰ παιδία*). Jesus, true image of God, is not overburdened or annoyed by spiritual importunity (cf. Jn vi 37, and the lesson of Lk xviii 1–8 above). The verbs suggest that it was a natural instinct of children to come to Him, unless hindered by others.

of such. Not of children merely, but of childlike persons—humble, trustful, receptive (cf. next verse). This saying gathers up the teaching of the two preceding Parables.

17. *Whosoever shall not receive, &c.* Cf. the parallel Mk x 15, and the saying recorded by St Matthew in another context (xviii 3), 'Except ye turn, and become as little children . . .' There is only one attitude and temper for would-be entrants—a humble, trustful, childlike receptivity. This verse has a significance for education that is not often realized. Growth in religious education, even for adults, demands a receptive temper, and a mental and moral elasticity which belong to the normal child by nature, to the mature and more 'fixed' character only by grace. The subject is quaintly and beautifully treated by Francis Thompson, *Shelley*, p. 28. 'Know you what it is to be a child? It is something very different from the man of to-day. It is to have a spirit yet streaming from the waters of baptism; it is to believe in love, to believe in loveliness, to believe in belief; it is to be so little that the elves can reach to whisper in your ear; it is to turn pumpkins into coaches and mice into horses, lowness into loftiness and nothing into everything, for each child has its fairy godmother in its own soul; it is to live in a nutshell and count yourself the king of infinite space; it is

> To see a world in a grain of sand,
> And a heaven in a wild flower,
> Hold infinity in the palm of your hand,
> And eternity in an hour. . . .'

(d) **18–30** *The Rich Ruler's Question* (*vv.* 18–23); *Riches and the Kingdom* (*vv.* 19–30)

This follows the Incident of the Children in all three Synoptists. In chapter xvi St Luke gives us special material on the use of Wealth; here he reproduces the common (Marcan) tradition. Here again his report is closer to Mark than Matthew's.

18 And a certain ruler asked him, saying, Good [1]Master, what shall I do to inherit eternal life? 19 And Jesus said unto him, Why callest thou me good? none is good, save one, *even* God. 20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and mother. 21 And he said, All these things have I observed from my youth up. 22 And when Jesus heard it, he said unto him, One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. 23 But when he heard these things, he became exceeding sorrowful; for he was very rich. 24 And Jesus seeing him said, How hardly shall they that have riches enter into the kingdom of God! 25 For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God. 26 And they that heard it said, Then who can be saved? 27 But he said, The things which are impossible with men are possible with God. 28 And Peter said, Lo, we have left [2]our own, and followed thee. 29 And he said unto them, Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, 30 who shall not receive manifold more in this time, and in the [3]world to come eternal life.

[1] Or, *Teacher* [2] Or, *our own* homes [3] Or, *age*

18. *ruler*, i. e. of the local Synagogue (Edersheim, *L. & T.* ii 338). St Luke alone mentions this. If it is correct, he cannot be a very 'young man' (Mat xix 20), though his spiritual immaturity and his enthusiastic eagerness ('he came running, and knelt . . .', Mk x 17) evince a youthful spirit.

Good Master. Matthew has 'Master, what good thing . . .' and in the reply, 'Why askest thou me concerning good?' a variation which (like that of xxiv 6, q.v.) suggests the phenomena of oral transmission. But the change in Matthew (whether due to

oral transmission or not) may be due to a wish to avoid the very real difficulty of the Marcan answer (Mk x 18, and *v.* 19 here).

19. *Why callest thou me good?* 'Good Master'—innocent and commonplace as it sounds to our ears—was an unusual form of address to a Rabbi. Edersheim says there is no recorded instance of it. Our Lord's answer is designed to make the man think and measure his words. Though probably not claiming here the 'Goodness' of Deity, Christ cannot be denying His own right to the epithet (contrast Jn viii 46); rather, He is throwing this interlocutor back on the sole underived goodness of the Father, from whom the Son—whether as God or as Man—receives all that He has (Jn v 19 sqq.). Jewish writings describe the Almighty as 'The Good One of the World' (Edersheim, *L. and T.* ii 339).

20. *Thou knowest the commandments.* He takes the man at his own level. There is no need to mention the first (Godward) Table, to which the answer would have been a prompt and sincere 'Yes.' The position of the fifth commandment (as in Mk) is curious, and the omission of the tenth. Mark has it in the form 'Do not defraud' (Mk x 19) and Matthew (possibly) in 'Thou shalt love thy neighbour as thyself' (Mat xix 19). Cf. Edersheim, *ut supra.*

21. *All these things have I observed from my youth up.* The answer is glib, and perhaps superficial, but sincere. Even St Paul, who in Rom (especially ch vii) shows how desperately inadequate a good Pharisee's attempt to keep the Law might be, can assert before the Sanhedrin (Ac xxiii 1), 'I have lived before God in all good conscience until this day.' Mark adds (x 21) *Jesus looking upon him, loved him.*

22. *One thing thou lackest.* In one sense a general counsel to all Christians: material wealth is always to be at Christ's disposal, and never to be allowed to interfere with 'following Him': in another sense special to the man (He did not demand it, e.g. of the ladies of viii 3), into whose heart he sees, and sees there that for him absolute and immediate renunciation is the only way.

It is renunciation, not poverty as such, that discipleship demands.

23. *he became exceeding sorrowful.* Many will recall G. F. Watts's striking picture in the Tate Gallery. The subject was probably too 'subjective' to attract early painters.

It has been customary with commentators to identify this man with the subject of Dante's 'great refusal':

> . . . colui
> Che fece per viltà lo gran rifiuto (*Inf.* iii 59).

But (*a*) it is practically certain that Dante refers to Pope Celestine V, and (*b*) the Gospel record breaks off indecisively, leaving us ground to hope that eventually the beloved of Jesus became a disciple.

24. *How hardly . . . !* 'What an obstacle material wealth is to discipleship!' All three Synoptists record this teaching here. A very early gloss in Mark interprets it—not wrongly—'How hardly shall *they that trust in riches* . . .'

This obstacle was felt by St Francis of Assisi and his companions,

and joyous freedom secured by embracing 'holy poverty' in a literal sense. Cf. note on vi 20.

25. *a needle's eye.* An obvious hyperbole. The Rabbinic equivalent is 'an elephant through a needle's eye.' Cf. Mat xxiii 24, 'swallow the camel.' Here St Luke characteristically alters the Marcan phrase, using entirely different words to express the same meaning. His phrase διὰ τρήματος βελόνης (both words peculiar to him) is one of the strongest instances of 'medical language.' Each of the two words is a medical technical term of very frequent occurrence: τρῆμα = any perforation, βελόνη always = the *surgical* needle. The whole phrase occurs in Galen (Hobart, *M.L.*, pp. 60, 61). This is not seriously affected by Cadbury's contention (*Style and Method*, p. 45) that the two words occur separately in non-medical writers: τρῆμα in Polybius, Josephus, and Plutarch; and βελόνη in Plutarch and Lucian.

26. *Then who can be saved?* 'Wealthy' is after all a relative term, and any one who possesses anything at all may find that it stands in the way of complete self-renunciation.

27. *The things which are impossible, &c.* The difference between Nature and Grace. Cf. the Baptismal Service: 'that of His bounteous mercy He will grant unto this child that which by nature he cannot have . . .' On the *merely human* plane a man surrounded by the lures of wealth '*cannot* be saved': but 'I can do all things in him that strengtheneth me.' Phil iv 13, cf. Mk ix 23, and Lk i 37.

28. *Peter said.* Characteristically, and in no wrong spirit, else our Lord would have reproved him. Yet he had not been called to sell his boats and nets and give the proceeds to the poor. Indeed, after the Resurrection we find him and his partners fishing again in the Lake (Jn xxi).

30. *manifold more in this time.* Not in the very literal Hebraic sense of the Book of Job (xlii 10–17). In the fellowship of the Church many a convert from heathenism has found untold compensation for the terrible sacrifice demanded by confession of Christ.

the world to come, or 'age which is in process of being realized' (Plummer), is but the completion and perfection of the 'eternal life' which St John loves to announce as a present possession.

It is here that Dr Plummer would insert the Raising of Lazarus. See notes on xvi 31 and xvii 11—xix 27.

(e) **31–34** *Fuller Prediction of the Passion* (cf. ix 23, ix 45, xvii 25)

This is the fourth definite prediction recorded by St Luke. This particular occasion is recorded also by Matthew (xx 17, 19) and Mark (x 33). The detailed reference is natural nearer the time: and probably our Lord knew now that the Sanhedrin had already decided upon His arrest and execution (Jn xi 47–53). Fresh details emerge which were not in the first elaborate prediction (q. v.) after Peter's

Confession. All three now record 'delivery to the Gentiles,' and 'mockery.' Matthew omits the reference to 'spitting,' and alone specifies 'crucifixion.' Luke alone gives reference to O.T. prophecy and adds 'shamefully entreated'; he alone (curiously) does not mention the 'spitting' in his record of the *fact*, xxii 63.

31 And he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all the things that are written [1]by the prophets shall be accomplished unto the Son of man. 32 For he shall be delivered up unto the Gentiles, and shall be mocked, and shamefully entreated, and spit upon: 33 and they shall scourge and kill him: and the third day he shall rise again. 34 And they understood none of these things; and this saying was hid from them, and they perceived not the things that were said.

[1] Or, *through*

34. *understood none . . . was hid . . . perceived not.* A typically Hebrew pleonastic triple parallelism (cf. Bartlet, *Oxf. Stud.*, p. 321). At first sight St Luke, who habitually 'spares the Twelve' (*ib.* 72), seems to go out of his way to denounce their obtuseness. Further consideration shows that this emphatic but general expression takes the place in his narrative of the more striking incident of James's and John's ambitious request (Mk x 35 sqq., Mat xx 20 sqq.)—the permanent lesson of which Luke reserves for the Last Supper (xxii 24 sqq.).

(f) 35–43 *The Blind Man at Jericho*

Recorded, but with very curious differences of detail, by all three Synoptists (Mat xx 29–34, Mk x 46–52). Matthew gives two blind men; Mark, 'whose story bears marks of the eye-witness Peter' (see esp. *vv.* 49–51), gives the man's name 'Bartimaeus, son of Timaeus.' Luke places the miracle before our Lord enters Jericho—Matthew and Mark as He is leaving the city. It is one of the cases which imply independent witnesses, divergent in detail but essentially agreed. It looks as though there had been oral transmission at work.

N.B.—In all the Synoptists the miracle is significantly placed after an incident which illustrates the *blindness* of the disciples to the meaning of the Lord's words, as though to hint that a time would come when He would heal their spiritual blindness.

35 And it came to pass, as he drew nigh unto Jericho, a certain blind man sat by the way side begging: 36 and

hearing a multitude going by, he inquired what this meant. 37 And they told him, that Jesus of Nazareth passeth by. 38 And he cried, saying, Jesus, thou son of David, have mercy on me. 39 And they that went before rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. 40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, 41 What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. 42 And Jesus said unto him, Receive thy sight: thy faith hath [1]made thee whole. 43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

[1] Or, *saved thee*

35. *Jericho*: cf. on x 30. This famous city was opposite the fords of Jordan, on the route by which pilgrims from Galilee who would avoid Samaria must needs take. It was the last 'station'—some 20 miles, or 6 hours, distance—from the Holy City.

In fording the Jordan for this last time our Lord had crossed His 'Rubicon,' and declared war *à l'outrance* upon the powers of darkness and their allies.

36. *a multitude.* It was the throng of Galilean and Peraean pilgrims going up to the Passover: but their answer shows that their interest was concentrated on Him whom they accompanied as much as upon their goal.

Edersheim (*loc. cit.*) says that the inhabitants of cities and villages *en route* used to gather in the streets to welcome such pilgrims.

39. *son of David.* A recognition of Messiahship frequent in St Matthew (who puts it into the mouths also of 'two blind men' at Capernaum, ix 27): here only in all three Synoptists together. *Iesu, Fili David miserere* was a frequent petition of the Church in the Middle Ages, and survives in our Litany (though some regard it there as a corruption of the Sarum *Fili Dei vivi*).

42. *Jesus said unto him.* Mark also makes Him cure with a word; Matthew has 'He touched' their eyes.

43. *all the people*: Luke only. Cf. notes on v 26, vii 16.

(g) XIX 1–10 *The Incident of Zacchaeus*

Peculiar to St Luke, as is also the following Parable of the Pounds.

This conspicuous conversion of a Publican is characteristic of the Gospel in which our Lord appears as 'eating and drinking' and as the 'friend of Publicans and Sinners.' Cf. xv 1, xviii 13 sq.

XIX And he entered and was passing through Jericho. 2 And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich. 3 And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. 4 And he ran on before, and climbed up into a sycomore tree to see him: for he was to pass that way. 5 And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house. 6 And he made haste, and came down, and received him joyfully. 7 And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner. 8 And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. 9 And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. 10 For the Son of man came to seek and to save that which was lost.

1. *was passing through Jericho.* Presumably He stayed the night there. The scene is vividly described by Edersheim, *L. and T.* ii 351–354.

2. *a man called . . . Zacchæus. Zakkai* = 'just' or 'pure': to his fellow Jews a mockery of his life and calling.

a chief publican: 'head of the tax and customs department' (Edersheim). An important official as well as a wealthy one.

3. *to see Jesus who he was.* This seems to imply that Zacchaeus had not previously known Him. But he had clearly heard of Him from some of the fraternity—perhaps from the ex-publican Matthew—and of His gracious kindness to publicans in general.

4. *he ran . . . and climbed.* The *abandon* and unselfconsciousness with which he ignores ridicule is a sign of the strength of his desire and of the potentiality of discipleship within him.

sycomore. See note on xvii 6. The fig-mulberry was an easy tree to climb (cf. Plummer, *ad loc.*).

5. *I must abide at thy house.* Jesus invites Himself to be Zacchaeus' guest with the same motive which had prompted Him to beg water of the Samaritan woman (Jn iv 7)—that He might win His way into the man's heart. On St Luke's 'Gospel of Hospitality,' see notes on vii 36 and xiv 1.

6. *received him joyfully.* A characteristic touch of the 'Gospel of Joy.'

7. *with a man that is a sinner.* From this we may perhaps

conclude(*v.* 9) that Zacchaeus was not a heathen, but literally as well as—in the event—spiritually, a 'Son of Abraham.' Otherwise they would surely have characterized him as a '*Gentile* and a sinner.' Cf. Gal ii 15.

8. *Zacchæus stood, and said . . .* 'Standing in Christ's presence He solemnly makes over half his great wealth to the poor, and with the other half engages to make reparation to those whom he has defrauded' (Plummer).

I restore fourfold. This was the reparation demanded of a sheep-stealer (Exod xxii 1); and what David regarded as due from the man who 'commandeered' the poor man's lamb in Nathan's story, 2 Sam xii 6. It is an implied confession. The defrauder has become at once a penitent, offering full reparation, and a liberal almsgiver.

10. *to seek and to save, &c.* A golden saying, preserved only by St Luke. Cf. Jn iii 17, 1 Tim i 15. It describes admirably the shepherd of xv 3–7, spoken also to publican listeners. It is specially appropriate here if Zacchaeus had been one of the 'lost sheep of the house of Israel' (Mat x 6).

(h) 11–27 *The Parable of the Pounds* (Trench, *Par.*, pp. 513–522)

On the differentiation of this Parable from that of the *Talents* in Mat xxv 14–30, see Trench, pp. 272 and 513. The chief points are admirably summarized by Plummer (*ad loc.*, p. 437). As regards disciples, the fundamental teaching of each Parable is that good use should be made of the gifts entrusted to us; but while the 'Talents' refers to those gifts which are unequally distributed, the 'Pounds' deals with 'those which all share alike.' There is also, in each, the suggestion of a long interval before the Second Coming, leaving ample time for use or abuse of responsibilities. In Luke's Parable there is, in addition, an interwoven story with a political analogue (*vv.* 12, 14, 27) and this is a warning to the hostile Jews. It is not likely, as some have supposed, that St Luke found two separate parables and combined them into one.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and *because* they supposed that the kingdom of God was immediately to appear.
12 He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return.
13 And he called ten [1]servants of his, and gave them ten [2]pounds, and said unto them, Trade ye *herewith* till I come.
14 But his citizens hated him, and sent an ambassage after

[1] Gr. *bondservants.*
[2] *Mina,* here translated a pound, is equal to one hundred drachmas. See ch. xv 8.

him, saying, We will not that this man reign over us. 15 And it came to pass, when he was come back again, having received the kingdom, that he commanded these [1]servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. 16 And the first came before him, saying, Lord, thy pound hath made ten pounds more. 17 And he said unto him, Well done, thou good [2]servant: because thou wast found faithful in a very little, have thou authority over ten cities. 18 And the second came, saying, Thy pound, Lord, hath made five pounds. 19 And he said unto him also, Be thou also over five cities. 20 And [3]another came, saying, Lord, behold, *here is* thy pound, which I kept laid up in a napkin: 21 for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. 22 He saith unto him, Out of thine own mouth will I judge thee, thou wicked [2]servant. Thou knewest that I am an austere man, taking up that I laid not down, and reaping that I did not sow; 23 then wherefore gavest thou not my money into the bank, and [4]I at my coming should have required it with interest? 24 And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds. 25 And they said unto him, Lord, he hath ten pounds. 26 I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him. 27 Howbeit these mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

[1] Gr. *bondservants.* [2] Gr. *bondservant.* [3] Gr. *the other.*
[4] Or, *I should have gone and required*

11. *as they heard these things*: therefore, before He left Jericho.
because he was nigh to Jerusalem: and Jewish hostility was coming to a crisis. This accounts for the 'political' or 'warning' element in the parable.
because they supposed. This accounts for the main body of the parable, and, in particular, the lesson of patient waiting for the Return, and active, responsible service in the interval.
12. *A certain nobleman.* The details would be unaccountable had we not the key in Josephus, *Ant.* XVII viii 1, ix 1–3, xi 1–4; *B.J.* II ii 4–7. Archelaus (like his father, Herod the Great)

journeyed to Rome to 'receive' from Augustus the 'kingdom' left him by that father's will. His subjects, meanwhile, revolted, and sent an embassy to Rome to oppose his claims. The embassy was only successful in so far as Archelaus was given the lower title of 'Ethnarch' and put on probation. This happened in 4 B. C., some 30 years before our Lord speaks.

13. *gave them ten pounds.* See note on xv 8. Here the μνᾶ represents a sum equal to 100 drachmae, rather less than £4 of our money, but with a much larger purchasing power.

This is one of the decisive points of difference between this Parable and the Talents. Here the lord gives a comparatively small (and equal) sum to each of his household slaves, as a test of faithfulness and capacity: there he divides up his whole property and distributes vast sums (the talent = at least 60 'pounds') in different proportions to each of three, 'according to his several ability.'

Trade ye. 'Carry on business'—make the fullest possible use of the resources entrusted to you, and develop them to the utmost.

14. *But his citizens.* Here comes in the 'political' strain in the parable. The facts of Archelaus's life are used to symbolize the hostility of the Jews to their rightful spiritual king, Messiah. The 'citizens' (in *v.* 27 'enemies') represent the hostile Jews; the 'slaves' the disciples.

15. *received the kingdom.* Augustus confirmed Archelaus in his rule, and he returned to take it up: even so shall the 'Son of David' be confirmed in His kingdom.

17. *have thou authority over ten cities.* This reward, consisting in higher responsibilities, is only hinted at in the 'Talents.'

20. *another came.* Only three are instanced as examples of the ten.

Lord, behold, here is thy pound. This is the point which supplies the strongest argument for the original identity of the two parables. The whole of *vv.* 20–25 (with the exception of the 'interrupting verse' 25) is in detailed correspondence with Mat xxv 24 sqq.

24. *Take away from him.* This judgement represents, or is based on, a law governing all life. Those powers and faculties which we fail to use and develop gradually disappear—become 'atrophied.'

give it unto him. Again symbolizing a 'natural law.' See on *v.* 26.

25. *they said unto him.* 'They' are probably the eager listeners, who here interrupt our Lord. A striking and graphic touch.

26. *I say unto you,* will be our Lord's answer to *v.* 25; in which case the person changes again in *v.* 27, for there the 'King' of the Parable is certainly speaking.

unto every one that hath, &c. This is one of St Luke's 'doublets' (Hawkins, *Oxf. Stud.*, p. 34). He has given it already at viii 18 (parallel to Mk iv 25 and almost to Mat xiii 12). St Matthew has it also at the end of the Parable of the Talents. We may take it as certain that this was a characteristic utterance of Christ often

repeated. It expresses in pithy form a 'natural law' which holds good 'in the spiritual world.'

27. *these mine enemies, &c.*: cf. Josephus, *B.J.* II vii 3. 'And now Archelaus took possession of his ethnarchy, and used not the Jews only, but the Samaritans also, barbarously; and this out of his resentment of their old quarrels with him.' A part of the 'historical setting' of the Parable; but containing a terrible warning to the Jews (by way of spiritual analogy) to make peace with the Messiah ere it be too late to plead for mercy.

28. *he went on before.* The announcement of this departure from Jericho (anticipated by the 'refrain' in ix 52, &c.) ushers in the Story of the Passion.

XIX 28—XXIII 56 THE STORY OF THE PASSION
(cf. Mat xxi 1—xxvii 66, Mk xi 1—xv 47, Jn xii 12—xix 42)

Here all four Gospels draw together, and the fourth has more parallels with the Synoptists than elsewhere. Of the Synoptists St Luke is decidedly the most distinctive. Some of the most precious features of the Passion Story are due to him: the Lament over Jerusalem on Palm Sunday (xix 43 and 44), the Teaching on Humility at the Last Supper (xxii 24 sqq.), the Angel in the Garden and the Bloody Sweat (if genuine, xxii 43, 44, see notes), the Episode of the 'Daughters of Jerusalem' (xxiii 27 sqq.), and the First, Second, and Seventh of the Seven Words from the Cross (xxiii 34, 43, 46).

St Luke's practical independence of Mark and apparently complete independence of Q in this part of his Gospel is claimed by Sir John Hawkins after a minute study of the nucleus of the Passion narrative, Lk xxii 14—xxiv 10 (*Oxf. Stud.*, pp. 76–94), comparing these 123 verses with the 346 earlier in the Gospel which are 'founded in some sense on the Marcan basis,' as regards (*a*) changes in phraseology, (*b*) introduction of new matter, (*c*) transpositions and inversions. All these, he finds, point to the conclusion of an *oral* Gospel—probably the oral teaching of Luke the 'fellow-worker' of St Paul (cf. Philem 24), founded originally on the Marcan outline. The Passion was clearly the central subject of St Paul's preaching (1 Cor i 17, 23, ii 2, xv 3). There is in St Paul's speeches in Acts no parallel to Ac ii 22, x 38. Finally, any preacher of to-day will find himself using St Luke's additions to the Passion narrative far more often than the Matthaean additions.

Dr Vernon Bartlet (*Oxf. Stud.*, p. 336) thinks that the first place here was given to a vivid narrative supplied by Philip the Evangelist.

Professor C. H. Turner (see notes on xxiii 50, 53) thinks that the phenomena of the narrative of the Entombment were derived at first-hand from Joanna, but that St Luke had seen the first Gospel when his own was very near completion, and borrowed from it 'just a touch here and there.'

We may divide this section of the Gospel into four parts :

(1) xix 28—xxi 38. From the Triumphal Entry to the Betrayal.
(2) xxii 1–53. From the Betrayal to the Arrest.
(3) xxii 54—xxiii 32. The Trials—The Way of the Cross.
(4) xxiii 33–56. The Crucifixion and Entombment.

(1) XIX 28—XXI 38 The Triumphal Entry to the Betrayal

(*a*) *Palm Sunday* (xix 28–48) : the Triumphal Entry (xix 28–44) ; the Cleansing of the Temple and Teaching therein (xix 45–48).

(*b*) *Last Days of Public Teaching* (xx 1—xxi 4) : the Question of Authority (xx 1–8) ; the Parable of the Vineyard (xx 9–18) ; the Question of Tribute (xx 19–26) ; the Question of the Resurrection (xx 27–40) ; Christ's own Question (xx 41–44) ; Warning against the Scribes (xx 45–47) ; the Widow's Offering (xxi 1–4).

(*c*) *The Great Prophecy of the End* (xxi 5–38) : the Doom of the Temple—False Signs (xxi 5–9) ; Troubles to Come (xxi 10–19) ; the Doom of the Holy City (xxi 20–24) ; the Coming of the Son of Man (xxi 25–27) ; Practical Application—Lesson of the Fig-tree (xxi 28–33) ; Warning to be Ready (xxi 34–36).

(*d*) *Farewell to the Temple* (xxi 37, 38).

(2) XXII 1–53 From the Betrayal to the Arrest

(*a*) *The Betrayal* (xxii 1–6).

(*b*) *The Last Supper* (xxii 7–38) : the Preparation (xxii 7–13) ; the Supper—Institution of the Eucharist (xxii 14–23) ; the Lesson of Humility (xxii 24–30) ; Warnings after Supper (xxii 31–38).

(*c*) *Gethsemane :* [*The Agony and Bloody Sweat* (xxii 39–46)].

(*d*) *The Arrest : Healing of Malchus's Ear* (xxii 47–53).

(3) XXII 54—XXIII 32 The Trials—The Way of the Cross

(*a*) *First Jewish Trial*—St Peter's Denial (xxii 54–65).

(*b*) *Second Jewish Trial*—the Great Confession (xxii 66–71).

(*c*) *Roman Trial*, before Pilate (xxiii 1–7).

(*d*) *Christ Before Herod* (xxiii 8–12).

(*e*) *Roman Trial Resumed*—Pilate's Condemnation (xxiii 13–25).

(*f*) *The Way to Calvary* (xxiii 26–32) : Simon of Cyrene (xxiii 26) ; Daughters of Jerusalem (xxiii 27–31) ; Two Malefactors (xxiii 32).

(4) XXIII 33–56 The Death and Burial

(*a*) *The Crucifixion and Death* (xxiii 33–49) ; Christ Crucified (xxiii 33–38) ; the Penitent Robber (xxiii 39–43) ; the Darkness (xxiii 44, 45) ; the End (xxiii 46–49).

(*b*) *The Entombment* (xxiii 50–56).

(1) XIX 28—XXI 38 From the Triumphal Entry to the Betrayal

(a) XIX 28–48 *Palm Sunday*

Contrary to the other two Synoptists St Luke seems to put the entry into Jerusalem and the Cleansing of the Temple on the same day. The cleansing probably belongs to the following day.

28 And when he had thus spoken, he went on before, going up to Jerusalem.

29 And it came to pass, when he drew nigh unto Beth phage and Bethany, at the mount that is called *the mount* of Olives, he sent two of the disciples, 30 saying, Go your way into the village over against *you*; in the which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring him. 31 And if any one ask you, Why do ye loose him? thus shall ye say, The Lord hath need of him. 32 And they that were sent went away, and found even as he had said unto them. 33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? 34 And they said, The Lord hath need of him. 35 And they brought him to Jesus: and they threw their garments upon the colt, and set Jesus thereon. 36 And as he went, they spread their garments in the way. 37 And as he was now drawing nigh, *even* at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the [1]mighty works which they had seen; 38 saying, Blessed *is* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. 39 And some of the Pharisees from the multitude said unto him, [2]Master, rebuke thy disciples. 40 And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.

[1] Gr. *powers* [2] Or, *Teacher*

28. *going up to Jerusalem*: from Jericho. Here He traverses the scene of the 'Good Samaritan' (x 30 sqq.), on His way to consummate the rescue of forlorn humanity at the price of His own death.

29. *Bethphage and Bethany.* On Bethany see note on x 38. It is remarkable that while the visit to Mary and Martha in an unnamed village follows immediately on the story about the Jerusalem–Jericho road, St Luke's first mention of Bethany follows the mention

of His journey from Jericho towards Jerusalem. *Bethphage* is, so far, unidentified.

30. *a colt . . . whereon no man ever yet sat.* Evidently a deliberate intention on our Lord's part to fulfil literally Zech ix 9 (which is cited at this point in Mat xxi 5) . . . 'riding upon an ass, even upon a colt the foal of an ass'; cf. also Gen xlix 11. Papini (p. 358) considers that the unbroken colt recalls the spirit and dignity of the 'wild-ass' of the O.T., and contributes to the triumphal rather than to the humble character of the procession. There is, in any case, a sort of virginal appropriateness in the first use of the animal, like that of the cattle 'on which' had 'come no yoke,' to draw the Ark of God (1 Sam vi 7).

31. *thus shall ye say, The Lord hath need of him.* It is impossible to say whether this implies more than human insight into the facts of the situation, or simply a previous private arrangement with the owner. So too with the man bearing a pitcher of water in xxii 10.

33. *the owners*, i. e. the owner and his friends (?). Mark has 'certain of them that stood by.'

36. *spread their garments.* All three Synoptists mention this mark of homage. Luke says nothing of the 'palm branches' which have given the name to the day (Mat, Mk). John (xii 13) speaks of a crowd with palm-branches coming out of the city to meet Him.

37. *to rejoice and to praise God.* The description of the enthusiasm characteristic of St Luke (cf. xiii 17, xviii 43); Matthew and Mark only mention the formal utterance. Among the 'mighty works' will be the healing of Bartimaeus (Lk) and the Raising of Lazarus (Jn xii 18).

38. *peace in heaven, and glory in the highest*: cf. the 'glory' and 'peace' of the angel choir (ii 14), to the accomplishment of which the Evangelist sees Him moving. The cries are thus reported by the other two Synoptists.

Mk xi 9, 10	Mat xxi 9
Hosanna; Blessed is he that cometh in the name of the Lord:	Hosanna to the son of David:
Blessed is the kingdom that cometh, the kingdom of our father David:	Blessed is he that cometh in the name of the Lord;
Hosanna in the highest.	Hosanna in the highest.

39. *some of the Pharisees.* St Matthew puts this protest later, ascribing it to the 'Chief Priests and Scribes' when the children were singing in the Temple (xxi 15) in the same strain.

40. *the stones will cry out*: a proverbial expression. Cf. Hab ii 11 'the stone shall cry out of the wall, and the beam out of the timber shall answer it.'

41–44. Lamentation over Jerusalem. This is one of St Luke's additions to our knowledge of the Passion Story. There is nothing corresponding to it in Mat xxi, Mk xi, or Jn xii. Apart from the unmatched pathos of the picture and what it involves, there are two special points of interest to be observed: (*a*) the

apparent 'doublet.' The previous lament, xiii 34, 35, is the true parallel to Mat xxiii 37–39, though differently placed. We may trust St Luke's accuracy here. (*b*) There are the *details* of the prediction, which have been arraigned again and again as too near the facts of A. D. 70 to be anything but a *vaticinium post eventum*. Cf. note on xxi 21.

41 And when he drew nigh, he saw the city and wept over it, 42 saying, [1]If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. 43 For the days shall come upon thee, when thine enemies shall cast up a [2]bank about thee, and compass thee round, and keep thee in on every side, 44 and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

[1] Or, *O that thou hadst known* [2] Gr. *palisade.*

43. *For the days shall come, &c.*: better, 'There shall come days.' The phraseology of this passage has been regarded by some as so substantially true to the facts of the Roman siege as to proclaim the utterance a 'prophecy after the event,' and so a sign that the whole Gospel is to be dated after A. D. 70 (cf. note on xxi 20).

Dr Nairne (*Epistle of Priesthood*, p. 108) judges otherwise. 'The foreseeing of the Fall of Jerusalem . . . was but a part of the common sense of all shrewd observers of those times.' As for the *details*, a glance at references to sieges in the O.T., e. g. 2 Kgs xxv 1, Eccl ix 14, Isa xxix 3, xxxvii 33, Ezek iv 2, xvii 17, xxvi 8, Hos xiv 1, will show what a large proportion of St Luke's phraseology is found in the LXX with which he was familiar. One passage presents so remarkable a parallel that we exhibit it here side by side with the text of St Luke.

Lk xix 43.	Ezek iv 2.
παρεμβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι καὶ περικυκλώσουσίν σε . . . πάντοθεν.	*περιβαλεῖς ἐπ' αὐτὴν χάρακα καὶ δώσεις ἐπ' αὐτὴν παρεμβολάς.*
	Cf. Ezek xxvi 8.
	καὶ ποιήσει ἐπί σε κύκλῳ χάρακα.

Isa xxix 3 is also strikingly parallel.

44. *and shall dash thee . . . and thy children*: cf. Ps cxxxvii 9 where the same verb ἐδαφίζειν is used. Is it a conscious reference: 'Thou shalt be treated like Babylon'?

shall not leave . . . one stone, &c. So all three Synoptists. The phrase is naturally repeated in xxi 6.

the time of thy visitation. The visitation already referred to by Zacharias in his *Benedictus* (i 68). It includes the whole period since the Nativity of Christ; more especially since the Baptist's call,

and most particularly, within the Ministry, the visits to Jerusalem recorded by St John and possibly reflected in St Luke's narrative. Cf. xiii 34 and note.

On the Triumphal Entry in Art see Jameson, *Hist. of O. L.*, vol. ii, pp. 6–10. Mrs Jameson reproduces a representation from an ancient sarcophagus, another from an early miniature, and a drawing by Taddeo Gaddi, which Mrs Jenner, *Christ in Art*, p. 88, describes as 'one of the most adequate and beautiful renderings of the subject.' P. L. W. (*Passion*) gives Fra Angelico.

45–48. Cleansing of the Temple and Teaching therein. According to Jn ii 14–22 He had 'cleansed the Temple' once before, in that early Judaean Ministry which lies outside the Synoptic record. If so, the effect of that first cleansing had worn off, and the old trafficking had been resumed. With added indignation He repeats act of two and a half years before.

Matthew and Mark are probably right in postponing this episode till the Monday in Holy Week.

The boldness of the Triumphal Entry is only exceeded by this action, within the Temple precincts, of one whom the members of the Sanhedrin had already devoted to death. In the procession He was conducted; here He conducts, and leads the assault upon the citadel of Mammon (cf. Papini, p. 364). It is left to Titus, says Papini (p. 363), to dismantle, burn, and loot: but this is the true 'destruction of the Temple.' By this act He wounds 20,000 priests, and scatters their commercial associates. Faced by a common ruin they unite to purchase—a traitor and a cross (*ib.*, p. 368).

45 And he entered into the temple, and began to cast out them that sold, 46 saying unto them, It is written, And my house shall be a house of prayer: but ye have made it a den of robbers.

47 And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him: 48 and they could not find what they might do; for the people all hung upon him, listening.

45. *And he entered into the temple, &c.* St Luke's omission here—of details such as buyers, money-changers, dove-sellers, and the carrying of vessels (Mk xi 15, 16)—is strong evidence that he is not using the Marcan source as his basis. Cf. initial note on xix 28—xxiii 56.

46. *It is written.* Isa lvi 7; cf. Jer vii 11.

den of robbers. The phrase is in all three Synoptists here, and when compared with the phrase of Jn ii 16—'a house of merchandise'—shows the 'added indignation' spoken of above.

47, 48. Compare xxi 37, 38. The two passages mark the beginning and end of the last days of public teaching. Mk xi 18, 19 gives substantially the same record, though there is great difference of phraseology. Mark says that every evening He went forth out of the city, and Matthew specifies to Bethany, while Luke (xxi 37) speaks as though He bivouacked on the Mount of Olives.

47. *was teaching daily*, i. e. Monday, Tuesday, and possibly Wednesday (see note on xxi 37). The popularity of this teaching is brought out here : 'the people all hung upon him, listening,' and in xxi 38 'all the people came early in the morning . . .'

(b) XX 1—XXI 4 *Last Days of Public Teaching* (Tuesday and Wednesday (?))

Matthew and Mark give at this point the story of the Withering of the Fig-tree, an 'acted parable,' which perhaps consciously looks back to the spoken parable of Lk xiii 6–9. St Luke, who alone records that, has no need here to repeat an episode with precisely the same lesson. Cf. Luke's omission of the Feast in Simon's House (Mat xxvi 6 sqq., Mk xiv 3 sqq.). See note on xxii 1–53, and Hawkins, *Oxf. Stud.*, p. 69.

1–8. The Question of Authority : Mat xxi 23–27, Mk xi 27–33. Tuesday in Holy Week is 'The Day of Questions.' The first of these is put by the 'Chief Priests, Scribes and Elders,' doubtless after an informal meeting of the authorities in the early morning (Edersh. *L. and T.* ii 381–383), their object being to confront Jesus when He had a *fresh* audience about Him, before they had become too much attracted by the spell of His teaching.

XX And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders ; 2 and they spake, saying unto him, Tell us : By what authority doest thou these things ? or who is he that gave thee this authority ? 3 And he answered and said unto them, I also will ask you a [1]question ; and tell me : 4 The baptism of John, was it from heaven, or from men ? 5 And they reasoned with themselves, saying, If we shall say, From heaven ; he will say, Why did ye not believe him ? 6 But if we shall say, From men ; all the people will stone us : for they be persuaded that John was a prophet. 7 And they answered, that they knew not whence *it was*. 8 And Jesus said unto them, Neither tell I you by what authority I do these things.

[1] Gr. *word*.

2. *Tell us : By what authority doest thou these things ?* Referring probably (*a*) to the cleansing of the Temple, and certainly (*b*) to His daily systematic instruction within the precincts. His Triumphal Entry and expulsion of the traffickers had made Him the central figure in Jerusalem. The crowds that assembled to listen to Him first thing each morning constituted Him a public Teacher. He could no longer pose as an occasional and unconventional instructor, a ' Haggadist, or teller of legends ' : and a Rabbi must qualify, be chosen, and be ' ordained ' (Edersh. *L. and T.* ii 382).

3. *I also will ask you, &c.* Here, as often (cf., e. g., x 26), our Lord throws back the questioners on themselves by putting a counter-question. This time the object is not only to make them think, but to silence them. In naming John the Baptist He *gives* His credentials and names the Source from which His authority is derived. If John's commission was ' from Heaven,' then clearly the ' Coming One ' whom He announced drew His authority from Heaven too.

6. *all the people will stone us.* They had come up thus early hoping to infuriate the mob against Jesus as their brethren afterwards did against Paul (Ac xxi 27) and get them to stone Him ; cf. Jn viii 59. But now they feared for themselves : the crowd was already showing signs of taking sides against them.

7. *they knew not whence it was.* The religious leaders of Judaism confessed that they had not made up their minds on the most burning religious question not only of the last three years but of countless centuries. Their cowardly answer may have been grossly dishonest : but, true or false, it effectually put them in the wrong.

9–18. The Parable of the Vineyard, or The Wicked Husbandmen : Mat xxi 33–46, Mk xii 1–12. Trench, *Par.*, pp. 199–218. The variations in Matthew and Luke point to a non-Marcan source ; but there is substantial identity, and the interweaving of the quotation from Ps cxviii 22 appears in the same place in each. The hearers—especially with the details of hedge and wine-press and tower which appear in Matthew and Mark—would at once recall the Vineyard of Isa v 1–7, and mark out the subject of the story as ' the House of Israel ' and ' the Men of Judah ' (Isa v 7).

9 And he began to speak unto the people this parable : A man planted a vineyard, and let it out to husbandmen, and went into another country for a long time. 10 And at the season he sent unto the husbandmen a [1]servant, that they should give him of the fruit of the vineyard : but the husbandmen beat him, and sent him away empty. 11 And he sent yet another [1]servant : and him also they beat, and handled him shamefully, and sent him away empty. 12 And he sent

[1] Gr. *bondservant.*

yet a third: and him also they wounded, and cast him forth.
13 And the lord of the vineyard said, What shall I do? I will
send my beloved son: it may be they will reverence him.
14 But when the husbandmen saw him, they reasoned one
with another, saying, This is the heir: let us kill him, that
the inheritance may be ours. 15 And they cast him forth
out of the vineyard, and killed him. What therefore will the
lord of the vineyard do unto them? 16 He will come and
destroy these husbandmen, and will give the vineyard unto
others. And when they heard it, they said, [1]God forbid.
17 But he looked upon them, and said, What then is this that
is written,

The stone which the builders rejected,
The same was made the head of the corner?

18 Every one that falleth on that stone shall be broken to
pieces; but on whomsoever it shall fall, it will scatter him as
dust.

[1] Gr. *Be it not so.*

9. *A man planted a vineyard.* Cf. the 'certain man' of many parables (e. g. xv 11). The planter is the Almighty; cf. Ps lxxx 8:

> Thou broughtest a vine out of Egypt:
> Thou didst drive out the nations, and plantedst it.

10. *at the season.* The vintage season of the fifth year after planting according to the rule of Lev xix 23–25. This would leave time for the tenants to develop a sense of absolute ownership.

sent . . . a servant. In Matthew and Mark the servants are sent in groups and are treated variously, some of them killed: in Luke (*vv.* 10–12), three are sent in succession, and each is treated with greater brutality: but the climax of murder is reserved for the son. The servants are, of course, the prophets; cf. xi 49–51, xiii 33, 34.

that they should give him of the fruit: according to the *métayer* system still in vogue in parts of France and Italy (though gradually dying out in the latter), by which, instead of rent, the tenant pays the owner a proportion of the produce.

13. *my beloved son.* That He meant Himself would probably be clear to not a few of the listeners: certainly to Peter, John, and James (cf. ix 35). He had been so designated at His baptism (iii 22), but not to the world in general. If we may trust as historical the impression left on us by the fourth Gospel, the leaders of the Jews also would be familiar with His claim, and recognize that He was speaking of Himself.

it may be they will reverence him. Our Lord thus puts Himself on a different level from the prophets.

15. *cast him forth.* So Jesus suffered 'without the gate,' Heb xiii 12; cf. Jn xix 17. Incidentally a great deal of controversy as to the exact site of the Crucifixion has turned on the position of the wall of Jerusalem at that date.

16. *He will come and destroy . . .* Matthew has a more dramatic point here. The question is answered not by our Lord Himself, but by the crowd. 'They say unto him: He will miserably destroy, &c.'

God forbid. μὴ γένοιτο—expression of incredulous dismay. This is a characteristic phrase of St Paul's and may be a reflection of St Luke's companionship with him (Hawkins, *Hor. Syn.*, p. 197). Here it represents an interruption on the part of the listeners like the 'Lord, he hath ten pounds' of xix 25. St Matthew (xxi 41) brings in the listeners earlier (see preceding note). Is it not possible that we have here two actual utterances of the audience? One is an answer to our Lord's question as phrased in St Matthew, by those whose whole attention is absorbed in the development of the story; the other a counter-cry from those who are more interested in the (to them) obvious application of the story, and realize at once what an appalling catastrophe to Judaism the glib answer of their fellows forebodes.

19–26. The Question of Tribute: Mat xxii 15–22, Mk xii 13–17. See Edersh. *L. and T.* ii 383–386. Verse 19 connects it closely with the preceding parable; which it also follows immediately in Mark, with a similar but shorter link.

19 And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared the people: for they perceived that he spake this parable against them. 20 And they watched him, and sent forth spies, which feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the rule and to the authority of the governor. 21 And they asked him, saying, [1]Master, we know that thou sayest and teachest rightly, and acceptest not the person *of any*, but of a truth teachest the way of God: 22 Is it lawful for us to give tribute unto Cæsar, or not? 23 But he perceived their craftiness, and said unto them, 24 Shew me a [2]penny. Whose image and superscription hath it? And they said, Cæsar's. 25 And he said unto them, Then render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. 26 And they were not able to take hold of the saying before the people: and they marvelled at his answer, and held their peace.

[1] Or, *Teacher*

[2] See marginal note on Mat xviii 28.

19. *the scribes and the chief priests*: as in xix 47, 48. The Scribes would be Pharisees and the Chief Priests Sadducees. Matthew and Mark introduce also the Herodians, whom St Luke never mentions, St Mark records an earlier alliance between Pharisees and Herodians (Mk iii 6), people whose views and principles were poles apart, but who yet could combine in a common hatred.

feared the people. St Luke uses here his special word λαός, which occurs (from xviii 43 onwards) fifteen times, of the people 'as a prime factor in the situation at Jerusalem.' Dr V. Bartlet regards this as indicating a special source (*Oxf. Stud.*, p. 338).

20. *they watched* (*him*). Perhaps better 'They watched' (their opportunity).

spies, which feigned themselves to be righteous. Cf. the expression in Gen xlii 11, 31, 'We are true men; we are no spies.' The fear bred of His enhanced popularity reduced them to methods of low cunning.

the governor: Pontius Pilate, before whom they had the effrontery three days later to charge Him with 'forbidding to give tribute to Cæsar' (xxiii 2). The question of tribute was one of lurid interest for the Roman Procurator, for it was this that had excited the revolt of Judas of Galilee in A. D. 6 (Jos. *Ant.* XVIII i 1; Ac v 37).

24. *Shew me a penny*: a *denarius* (see on vii 41), the money in which the poll-tax must be paid.

Whose image and superscription. It was a principle accepted by later Judaism, and probably by the Judaism of that day, that the right of coinage implies the right of levying taxes. See Edersh. *L. and T.* ii 385, and Maimonides, quoted by Plummer *ad loc.*

25. *Then render, &c.* The claims of God and of Caesar are not mutually contradictory. St Paul (Rom xiii 1–7) and St Peter (1 Pet ii 13–17) counsel obedience to constituted authority. St Peter says 'Honour the King,' when the king is Nero. Out of this may be said to have grown the noble structure of Dante's *De Monarchia*, and the doctrine of the parallel Divine authority of Church and Empire which underlies the *Divina Commedia*. The episode has been depicted by Titian in his well-known painting at Dresden. Cf. Jenner, *Christ in Art*, p. 130.

27–40. The Question of the Resurrection: Mat xxii 23–33, Mk xii 18–27. See the article of H. J. Wotherspoon in Hastings' *D.C.G.*, vol. ii, pp. 514 sqq., and that of E. R. Bernard in Hastings' *D.B.*, vol. iv, pp. 231 sqq.

27 And there came to him certain of the Sadducees, they which say that there is no resurrection; and they asked him, 28 saying, [1]Master, Moses wrote unto us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed unto his brother. 29 There

[1] Or, *Teacher*

were therefore seven brethren: and the first took a wife, and died childless; 30 and the second; 31 and the third took her; and likewise the seven also left no children, and died. 32 Afterward the woman also died. 33 In the resurrection therefore whose wife of them shall she be? for the seven had her to wife. 34 And Jesus said unto them, The sons of this [1]world marry, and are given in marriage: 35 but they that are accounted worthy to attain to that [1]world, and the resurrection from the dead, neither marry, nor are given in marriage: 36 for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection. 37 But that the dead are raised, even Moses shewed, in *the place concerning* the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. 38 Now he is not the God of the dead, but of the living: for all live unto him. 39 And certain of the scribes answering said, [2]Master, thou hast well said. 40 For they durst not any more ask him any question.

[1] Or, *age* [2] Or, *Teacher*

27. *the Sadducees*: who say that 'there is no resurrection, neither angel, nor spirit' (Ac xxiii 8). There is only one hint of a previous clash with the Sadducees, and that in St Matthew alone (xvi 1), where they unite with the Pharisees in 'seeking a sign.' 'The meaning of the word in the Hebrew is not absolutely certain. The early Christian Fathers connected it with *Tsaddiq* = "righteous," which is wrong. It is most probably derived from the name of the High Priest Zadok, a contemporary of David, whose descendants in Ezek xl 46 "come near to the Lord to minister to him." It was probably a nickname given by the Pharisees to the high priestly aristocracy and other wealthy Jews of high rank who preferred Hellenism to the study of the Law and the "Tradition of the Elders," a worldly ambition to "the Hope of Israel." Politically they were pro-Roman; and though they claimed to keep to the letter of the Law, they sometimes preferred to apply the Roman Law rather than the Mosaic. Although they did not reject the Prophetic writings, they did not consider them important from the doctrinal point of view. That led them to reject the Messianic Hope and the eschatological ideas connected with it. In contemporary Jewish writings as well as in the Talmud they are therefore described as freethinkers and materialists.' (Cf. *Assumption of Moses*, § 7; *Psalms of Solomon* iv 7, 8, 22, vii 13.) (P. L.)

28. *Moses wrote*. With the Sadducees more than with the Pharisees the Prophets and Writings came second to the Law. The

Law of Levirate which they here adduce (Deut xxv 5, 6) was one of the cases in which the Mosaic legislation was transitional—regulating and restraining instead of abolishing a primitive pagan tradition. The Jewish consciousness gradually became aware of its unideal character. Rabbinism restricted its scope; and by some Rabbis it was denounced as incestuous in its crude form of marriage with a brother's widow, and approved only when the former union had been nothing more than betrothal. Cf. Edersh. *L. and T.* ii 400.

29. *There were therefore seven brethren.* An extreme case is intentionally chosen, in order to create an absurd situation. It is, however, not impossible that it may have occurred. Cf. the Jewish story of a man who married twelve widows, cited by Edersh., *loc. cit.*, p. 400 note.

33. *In the resurrection therefore whose wife . . . ?* It is a *carnal* relationship that is suggested, and the argument is so far valid that the Pharisaic ideas of the resurrection were largely carnal.

34. *Jesus said unto them.* The other Synoptists make our Lord summarize this argument at the outset (Mk xii 24, Mat xxii 29): meeting successively their ignorance (*a*) of Scripture and (*b*) of Divine Power.

35. *they that are accounted worthy.* The argument here is directed against the second aspect of the Sadducees' error—their ignorance of the 'power of God,' and of the consequent possibilities of human nature under the action of glorifying grace. Their argument is based on a misconception of the future life due to an impoverished idea of what God can do. At first sight this utterance seems to deny a universal resurrection (to 'life' or to 'judgement,' Jn v 29), but (*a*) the 'worthiness' is relative to 'that world'—the new, Messianic Age—and (*b*) the resurrection spoken of here is ἐκ νεκρῶν = *from* the dead (cf. Mk xii 25), not merely νεκρῶν = *of* the dead. It is in this sense that St Paul expresses a humble hope that he may 'attain unto the resurrection from the dead' (Phil iii 11).

36. *neither can they die any more.* Hence there is no need for procreation.

equal unto the angels: in immortality and in spirituality.

37. *even Moses shewed, &c.* Ex iii 6. The whole passage was familiarly called 'The Bush.' That there is a life beyond—at least for those who have fellowship with God in this life—is the teaching of the entire Old Testament.

38. *for all live unto him.* (Does the dative mean 'for service to Him,' or simply 'in relation to Him'?) The same thought in a more expanded form appears in Rom xiv 8: 'For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.' To die as 'the Lord's' is, as the instinct of the Psalmists realized (Pss xvi, xvii), to live—and to live fully and joyously.

Our Lord might have quoted here Ps xvi (as St Peter applies it,

in Ac ii 25 sqq., to His resurrection), but He deliberately confines Himself to the Pentateuch, which had the greater appeal to His questioners (see note on *v.* 28).

The same argument is found in 4 Macc vii 19, xvi 25. The relation of those passages is difficult to determine, since the date of 4 Maccabees is uncertain. They may be simply echoes of our Lord's teaching here, or may represent a high-water mark of Rabbinic teaching.

39. *Master, thou hast well said*: rather (with Edersheim) 'Beautifully said, Teacher.' The exclamation of a Pharisaic Scribe, zealous for the Resurrection. On the Rabbinic arguments for the Resurrection, see Edersh. *L. and T.* ii 398–403. Some of these seem to reflect our Lord's teaching; e. g. those of Gamaliel II, son of St Paul's preceptor, and co-disciple of the future Apostle (*loc. cit.*, p. 403 and note).

40. *durst not.* Matthew (xxii 34) picturesquely says He 'gagged' or 'muzzled' them.

41–44. CHRIST'S OWN QUESTION: Mat xxii 41–46, Mk xii 35–37, cf. Edersh. ii 405, 406. Here comes, in the other Synoptists' narratives (Mat xxii 34–40, Mk xii 28–34), the Scribe's question on the 'greatest commandment' (put—so Edersheim suggests—by the same Scribe who uttered the exclamation of *v.* 39). Luke omits this because he has recorded a similar incident in x 35 sqq. (see notes there).

The sequence in St Luke's narrative is simple. The atmosphere has been charged with approbation and good humour (*v.* 39); our Lord seizes the opportunity to put a question not so much to convict as to convince. Perchance He can win the Scribes even now to a deeper view of Himself.

41 And he said unto them, How say they that the Christ
is David's son? 42 For David himself saith in the book of
Psalms,

The Lord said unto my Lord,
Sit thou on my right hand,

43 Till I make thine enemies the footstool of thy feet.
44 David therefore calleth him Lord, and how is he his son?

41. *How say they* (Matthew, 'say the scribes'). In what sense, and with what justification, is the Messiah traditionally styled 'son of David'? The title had been applied to Jesus Himself a few days before, xviii 39, at Jericho: and cf. Mat xxi 9, 'Hosanna to the son of David!' on Palm Sunday.

42. *for David himself saith.* Controversy has been bitter on this point; as to whether our Lord here finally decides the question of the authorship of Ps cx. Most devout and intelligent readers would now answer in the negative. He is arguing on the premisses

generally accepted by His audience, His aim being to make His immediate hearers think.

in the book of Psalms: Ps cx 1. Matthew and Mark do not indicate the book, but imply that it is 'inspired' Scripture. (Mat xxii 41, Mk xii 35.)

44. *David therefore calleth him Lord.* If David gives the Messiah such extraordinary honour as the Psalmist's language implies, in what sense can He be David's son? The fact that the Psalm was ascribed to David gives extra emphasis to the question: but the phrase in any Psalmist's mouth might reasonably give rise to the problem. The argument does not lose all its point if David is not the author; it *does*, however, if the Psalm is not Messianic.

45–47. Warning against the Scribes. Here Luke is corroborated by Mark (xii 38–40), who devotes but three verses to this warning. Matthew has an entire chapter, in which he collects more items of warning against 'Scribes and Pharisees' (xxiii 1–12), follows them up by a series of 'Woes' denounced on 'Scribes and Pharisees, hypocrites' (xxiii 13–33), and rounds all off (xxiii 34–39) with the prediction of vengeance and the lament over Jerusalem given by Luke in chs xi and xiii. Though an open denunciation seems very appropriate and dramatic at this point, just as our Lord is bidding farewell to the Temple for ever, yet the phenomena of the first Gospel make it practically certain that Matthew has here grouped a number of scattered sayings, truly associated in idea if not in chronology. In doing so he has emphasized many important points.

Evidently Luke knew that there was a denunciation here—else the passage would be an 'idle doublet.' But, with Mark, he believed it to have been addressed primarily to the disciples, though (like Matthew) in the hearing of the crowd (*v.* 45).

45 And in the hearing of all the people he said unto his
disciples, 46 Beware of the scribes, which desire to walk in
long robes, and love salutations in the marketplaces, and
chief seats in the synagogues, and chief places at feasts;
47 which devour widows' houses, and for a pretence make
long prayers: these shall receive greater condemnation.

46. *Beware of the scribes, &c.* This is, in the main, a repetition of the 'Woe' upon the Pharisees of Lk xi 43. The new element is the 'desire to walk in long robes,' from Mk xii 38.

47. *which devour widows' houses.* Again from the Marcan source (Mk xii 40). Not in Matthew nor in Lk xi.

for a pretence make long prayers. So Mark here. Matthew (xxiii 5) has 'all their works they do for to be seen of men.' The real parallel to this he has relegated to the Sermon on the Mount (Mat vi 5, 7).

XXI 1–4. The Widow's Offering (Mk xii 41–44). This last incident in the Temple (not recorded by Matthew) forms a significant contrast to the preceding paragraph : the poor widow—type of the victims of scribal rapacity—(*v.* 47), in her humility (contr. *v.* 46), the unobtrusiveness of her devotions (contr. *v.* 47), and the generosity of her almsgiving. For the scene, see Edersh. *L. and T.* ii 387–389. In Luke it follows immediately ; in Mark, apparently, after an interval.

XXI And he looked up, [1]and saw the rich men that were casting their gifts into the treasury. 2 And he saw a certain poor widow casting in thither two mites. 3 And he said, Of a truth I say unto you, This poor widow cast in more than they all : 4 for all these did of their superfluity cast in unto the gifts : but she of her want did cast in all the living that she had.

[1] Or, *and saw them that . . . treasury, and they were rich.*

1. *looked up* : explained by Mk xii 41, ' He *sat down* over against the treasury.' Wearied out with a long day's controversy, He finds rest and refreshment in this sight during His last moments within the precincts.

2. *two mites* : λεπτά—cf. xii 59—the very smallest coin. Together, says Mark, they make up a *quadrans* (the fourth part of a Roman *as*). This was the smallest sum allowed : it was at the same time the largest the widow could offer. And she had absolutely nothing left till she should have earned more. C. G. Montefiore quotes a Jewish Targum on Lev iii 5, ' A woman brought a handful of meal to the altar as her sacrifice. The priest sneered at it. But in a dream it was said to him, Account not her gift as small : account it rather as if she had offered herself.' (*Beginnings of Christianity*, p. 76.)

4. *of her want* : ὑστέρημα—like the word for ' superfluity '—a Pauline term, cf. 2 Cor viii 12, xi 9, and Phil iv 12. For St Luke's ' Paulinisms ' see Introd., p. xxix.

(c) XXI 5–38 *The Great Prophecy of the End* (Mat xxiv, Mk xiii)

Cf. the excellent article ' Parousia ' in Hastings' *D.B.* This prophecy, recorded in the Synoptists as delivered on one of the days in Holy Week from the slope of Olivet (Mat xxiv 3, Mk xiii 3), has nothing exactly corresponding to it in the fourth Gospel ; but it is *balanced*, as it were, by the discourse in the Upper Room (Jn xiv—xvi) where a ' coming again ' is spoken of sometimes as a return of Jesus Himself (xiv 18, xvi 16), sometimes as a coming of the Holy Spirit (xiv 16, xv 26, xvi 7 sqq.).

The records of the first and second Gospels follow very closely

the same lines, and are marked by a number of figurative and mysterious expressions derived, as recent research has shown, from current Jewish eschatology (cf., e. g., 'abomination of desolation,' Mat xxiv 15, Mk xiii 14). St Matthew is the fuller, and the initial question put in his Gospel (xxiv 3) adds to the subject of the destruction of Jerusalem (Mark) that of the 'end of the world': thus giving point to Godet's conjecture (Engl. Tr. ii 259) that Matthew may, here as elsewhere, have combined two different discourses. St Luke's account, while it has close enough resemblances to the other two to justify us in regarding it as the same discourse, diverges in certain important details, and is generally clearer and more intelligible to the Gentile mind.

For 'the abomination of desolation' he substitutes 'Jerusalem compassed with armies' (cf. xix 43); and the two subjects of the destruction of Jerusalem and the Second Advent (which seem inextricably mingled in the first and second) are in the third Gospel clearly distinguished by the period (*v.* 24) described as 'the seasons of the Gentiles,' while the *Parousia* or Advent itself receives but a passing mention, because a discourse on it has already been given in Lk xvii.

Matthew (and to a less degree Mark) had over-combined two themes which come close in the perspective of prophecy—judgement on the Jews and judgement of the whole world: Luke, either by inspired good sense, or with the help of other sources, more or less disentangles these two themes, but leaves the association still close.

The criticism of this chapter has an important bearing on the date of the third Gospel. For the clear and explicit references to the overthrow of the city, corresponding so accurately with the facts of A. D. 70, are held by some to be evidence of a *praedictio post eventum*, justifying the inference that the Gospel took shape after A. D. 70.

St Luke (it is said) obviously paraphrases the obscure expressions found in the earlier authority represented by Mark, and interprets them in terms of a Roman siege and capture. The question, however, is not foreclosed if we admit this, though many scholars would so regard it (see, e. g., V. H. Stanton, *Gospels*, ii 275). That he should paraphrase and interpret was inevitable from the point of view of his writing; but do his words necessarily imply anything more than an insight into the inevitable consequences of the Jewish unrest which was already stirring for several years before the Roman invasion? It has been pointed out by F. Blass (*Evang. Secund. Luc.* Praefatio, p. viii, Teubner 1897; *Philol. Gosp.* pp. 42, 43, Macmillan 1898) that Savonarola's prophecy delivered in 1496 of the coming of Charles VIII to Florence, which happened in 1517 (an indubitable prediction), is quite as explicit as this recorded by St Luke; Dr Bigg, *Wayside Sketches in Eccles. Hist.* (1906), p. 114, has adduced an equally startling example in a prediction made in the fourteenth century by 'Piers Plowman' (vi 169–190),

fulfilled literally and in detail by Henry VIII in the sixteenth century.

To sum up: St Luke (unless we suppose that Christ Himself duplicated this prediction in different terms) interprets the mysterious phrases of the first and second Gospels as a definite prediction of the siege and destruction of the city. The question is: was he able to do this because he saw Christ's words *on the way to* be so fulfilled, or because he knew that the fulfilment had already taken place? According to the answer given to this question, the date of the Gospel will be A. D. *c.* 60–70 or *c.* 70–80.

5–9. THE DOOM OF THE TEMPLE: FALSE SIGNS.

5 And as some spake of the temple, how it was adorned with goodly stones and offerings, he said, 6 As for these things which ye behold, the days will come, in which there shall not be left here one stone upon another, that shall not be thrown down. 7 And they asked him, saying, [1]Master, when therefore shall these things be? and what *shall be* the sign when these things are about to come to pass? 8 And he said, Take heed that ye be not led astray: for many shall come in my name, saying, I am *he*; and, The time is at hand: go ye not after them. 9 And when ye shall hear of wars and tumults, be not terrified: for these things must needs come to pass first; but the end is not immediately.

[1] Or, *Teacher*

6. *one stone upon another.* Cf. xix 44.

7. *they asked him.* According to Mk xiii 3 it was the most intimate group, Peter, James, and John (cf. viii 51, ix 28) and Andrew. St Luke, who does not name them here, omits also the special place of the three in Gethsemane (Mat xxvi 37, Mk xiv 33). Such details he would have been unlikely to omit had he been reproducing the Marcan source as in the earlier chapters of the Ministry. These omissions corroborate other indications as to the special character of St Luke's Passion-Narrative. (See prelim. note on xix 28—xxiii 56.)

when . . . shall these things be? A simple question referring to the destruction of the Temple. Matthew adds, *and what shall be the sign of thy coming, and of the end of the world?* which suggests an identification in the disciples' minds of that local catastrophe with the 'Parousia' and the 'consummation of the age.' If the two events were inextricably associated in their minds, we have in that fact a key to the confusion of the two which is so puzzling a feature of the Matthaean and Marcan accounts. The 'sign' which corresponds to Luke's shorter question is given clearly and decisively

in *v.* 20. The doom of the Temple is assured when the Roman armies begin to compass the city.

8. *I am he ; and, The time is at hand.* False Christs. St Paul in 2 Thess ii 1–12 expects a striking exhibition of Antichrist (the 'Man of Sin') before the Parousia, which he perhaps at that time regarded as coincident with the coming fall of Jerusalem. The 'Antichrist' and 'many deceivers' of 2 Jn 7 (cf. 1 Jn iv 1, 3) belong mainly to the end of the century ; though some of the 'many' referred to may be earlier. There are none such false Messiahs recorded by Josephus between A. D. 29 and 70. It is tempting to give this verse a longer reach and make it refer to the whole period before the Second Advent. Certainly the world of the twentieth century is full of delusive 'alternatives to Jesus Christ.'

9. *wars and tumults* : cf. *vv.* 10, 11. Plummer quotes a strikingly parallel description from Tacitus, *Hist.* i 2, 1.

10–19. TROUBLES TO COME.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom : 11 and there shall be great earthquakes, and in divers places famines and pestilences ; and there shall be terrors and great signs from heaven. 12 But before all these things, they shall lay their hands on you, and shall persecute you, delivering you up to the synagogues and prisons, [1]bringing you before kings and governors for my name's sake. 13 It shall turn unto you for a testimony. 14 Settle it therefore in your hearts, not to meditate beforehand how to answer : 15 for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay. 16 But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends ; and *some* of you [2]shall they cause to be put to death. 17 And ye shall be hated of all men for my name's sake. 18 And not a hair of your head shall perish. 19 In your patience ye shall win your [3]souls.

[1] Gr. you *being brought.* [2] Or, *shall they put to death* [3] Or, *lives*

10. *Nation shall rise against nation.* See note on *v.* 9. There never was a period which so clearly answered to the description as that ushered in by the Declaration of War in 1914. Logically this section should refer to the lifetime of the disciples, and perhaps primarily it does : but history repeats itself—Christ comes again and again for judgement (see below on *vv.* 24, 28), and the 'signs' of His coming repeat themselves accordingly.

12. *before all these things*, i. e. in the near future.

they shall lay their hands on you, &c. Abundant fulfilment is stated and implied in the Acts—notably where St Luke's future companion in travel and co-evangelist 'made havock' of the Church. Ac viii 3, ix 1, 2, 21.

13. *unto you*, i. e. either of the truth of the prediction, or (on your behalf) to the world a witness of your loyalty, or of the truth of your message.

for a testimony. 'Sanguis Martyrum semen ecclesiae.' These words εἰς μαρτύριον are applied here with a different application from that of the 'parallel passages' in the other Synoptists (Mat xxiv 14, Mk xiii 9), when it is '*unto them*,' as Sir John Hawkins points out (*Oxf. Stud.*, p. 108). It is one of those passages which point either to the handing down of phrases by oral transmission (cf. note on xxiv 6) or to 'intermittent exactness' on the Evangelist's part in copying what he had before him.

At this point Mk xiii 10 (followed by Mat xxi 14) has a reference to *the preaching of the Gospel to all nations*: a point which the universalist Luke could hardly have omitted if using Mark as he appears to have done, e. g. for chs iii–ix.

14. *not to meditate beforehand.* The thought has already occurred in xii 11. See note there.

15. *shall not be able . . . to gainsay.* Cf. Ac iv 13, 14, vi 10, ix 22.

16. *even by parents, and brethren, &c.* Cf. xii 53.

17. *ye shall be hated*: and so win the blessing of vi 22. The subject is more fully worked out in Jn xv 18–21. In the well-known passage of Tacitus (*Ann.* xv 44) which deals with the Neronian persecution in which St Paul was martyred, the Christians are said to be 'hated by the common people for their secret crimes' (*per flagitia invisos*), and to have been 'convicted of hatred of the human race' (*in odio humani generis convicti*). The first statement is doubtless true; the second a false deduction from their inevitable aloofness from an intercourse saturated with paganism; backed by the assumption that those who are hated will necessarily hate in return.

18. *not a hair of your head.* A proverbial expression: 'there shall not the slightest touch of harm come to you.' Cf. David's protest in 1 Sam xiv 45. In Dan iii 27 the phrase is used, of course, quite literally. This utterance is supplemented by xii 4, which spiritualizes the meaning of 'harm.' Our Lord had just said (*v.* 16), 'Some of you shall they cause to be put to death'; this is no real contradiction, for even the killing of the body is not to be feared, for it brings no real hurt.

19. *In your patience.* Equivalent to Mat xxiv 13, 'He that endureth to the end, the same shall be saved.' Cf. St Clement of Rome on the martyrdom of St Paul (*Ad Cor.* v), 'By his example he pointed out the prize of patient endurance.'

ye shall win. The true winning or achieving of the soul is a thing of the future, dependent on our conduct. Cf. the saying of

Keats that this life ought not to be called a Vale of Tears, but a 'Vale of Soul-making.'

20–24. The Doom of the Holy City.

20 But when ye see Jerusalem compassed with armies, then know that her desolation is at hand. 21 Then let them that are in Judæa flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein. 22 For these are days of vengeance, that all things which are written may be fulfilled. 23 Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the [1]land, and wrath unto this people. 24 And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

[1] Or, *earth*

20. *when ye see Jerusalem compassed, &c.* The imperfect might almost be rendered 'beginning to be compassed.' According to St Luke our Lord had already predicted, before His triumphal entry (xix 43), the siege which was to take place some forty years later. The language there is still more vivid than here. In terms drawn from the O.T. he had portrayed the customary Roman siege earthworks and palisades.

Luke interprets here for Theophilus and his fellow-Gentiles the obscure phraseology from Dan ix 27, which Matthew and Mark have reproduced literally, retaining simply the word 'desolation.' According to our view of the evidence, we shall say (*a*) that, writing after A. D. 70, he interprets in terms of accomplished history, or (*b*) that, writing probably between A. D. 60 and 70, he interprets in terms of a clearly seen, though not yet completed, movement of events.

For a fuller vindication of Luke's phraseology on this latter supposition, see Blass, *Philol. Gosp.* ch iv, esp. p. 46. It is just possible that our Lord enunciated the prediction in two ways, 'veiled' and 'open,' and that Luke, finding the open prediction in his source, omitted as unsuitable to Gentile ears the veiled prophecy which the more Palestinian Gospels have preserved.

21. *let them that are in the midst of her depart out.* Eusebius, in the celebrated passage, *H.E.* iii 5, 3, says that the Christians in Jerusalem were commanded by a 'revelation,' given before the war, to depart to a place called Pella, in (the north boundary of) Peraea, which they did in A. D. 68. We may, perhaps, with Godet, see in 'the mountains' of this verse the 'mountainous plateau' of Gilead.

let not them that are in the country enter therein. Many of the rural population, quite naturally, fled from the Roman invaders and sought refuge within the walls, and thus increased the miseries of the besieged and shared their doom. Josephus, *B.J.* IV ix 1 and V x 1, shows how difficult it was, just before and during the siege, for any of those within to escape.

22. *days of vengeance.* Prefigured in xi 51. Eusebius (*H.E.* ii 23, 20) in a passage which, following Origen (*Contra Celsum*, i 47), he attributes to Josephus, says, ' These things happened to the Jews for vengeance ' (using the same word ἐκδίκησις used by St Luke here), because of their unjust murder of James the Just, the ' brother ' of Christ.

that all things which are written, e. g. in such passages as Lev xxvi 31–33, and esp. Deut xxviii 49–59, where are specified some of the worst horrors of the siege as described by Josephus.

24. *led captive into all the nations.* Deut xxviii 64, Lev xxvi 33. This predicted ' scattering ' of the Jewish people has constituted them, through the centuries, a living fulfilment of prophecy, which no Zionist movement seems ever likely to obliterate. Yet the punishment of Israel has a limit, as the next verses make clear.

until the times of the Gentiles be fulfilled. Cf. Mk i 15, Eph i 10, and St Paul's phrase (Rom xi 25), ' Until the fulness of the Gentiles be come in ' (Moffatt, *I.L.N.T.*, p. 281). The plural (καιροί) is used, says Godet, because different Gentile nations are to be called in succession. The Pauline parallel may help us to determine the most probable interpretation of the somewhat obscure phrase which we regard as meaning opportunities of grace, and of becoming ' the true Israel.' The beginning of such ' seasons of the Gentiles ' is noted in Ac xi 18 ; the definite substitution of a Gentile mission for one exclusively Jewish in Ac xiii 46 sqq. In this sense the ' seasons ' would be already far advanced in the year A. D. 70. This verse is paralleled in the other Synoptic Gospels (Mat xxiv 14, Mk xiii 10) by the prediction of a preaching of the Gospel to all nations (see note on *v.* 13) which is apparently preliminary to the *destruction of the city*. But that passage and this have an obvious reference to the subsequent centuries of Christian history. Since A. D. 70 Jerusalem has been ' trampled down ' by Romans, Saracens, Turks, and Christian Crusaders, until in 1916 the ' Last Crusade ' treated her with a reverence and a gentleness unknown in more than thirty centuries of warfare.

25–27. The Coming of the Son of Man. (This is *subsequent* to the extinction of the Jewish State.)

25 And there shall be signs in sun and moon and stars ; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows ; 26 men [1]fainting for fear,

[1] Or, *expiring*

and for expectation of the things which are coming on [1]the world: for the powers of the heavens shall be shaken. 27 And then shall they see the Son of man coming in a cloud with power and great glory.

[1] Gr. *the inhabited earth.*

25. *signs in sun and moon and stars.* The proverbially fixed and stable bodies shall fail of their fixity—as may happen in the end of this earth by a clashing with some other planet. But the phrase is apocalyptic current coin, common in the prophets. Cf. Is xiii 10, &c. Eclipses, comets, and meteoric disturbances have thus up to our own times been regarded as typical or actually prognostic or symptomatic of startling changes in the world of mankind. The three hours' darkness at the Crucifixion (xxiii 44) accompanied, according to the first Gospel, by an earthquake, gives definitely Christian authority for the conjunction of physical phenomena with spiritual crises in one case at least.

the roaring of the sea. The Hebrews were not a nautical nation. The sea was not their friend and ally, as it has been to us. To the Seer of the Apocalypse 'sea' will be abolished in the blessed future (Rev xxi 1). So in the O.T. prophets, the sea's roaring is typical of that which inspires terror; cf. Is v 30.

26. *the powers of the heavens shall be shaken.* So Matthew; Mark has 'the powers that are in the heavens,' which rather favours the traditional idea of the angelic powers presiding over planets and constellations: but of course no doctrine can be drawn from such an apocalyptic metaphor. The phrase is an adaptation of the eschatological passage, Is xxxiv 4.

27. *then shall they see the Son of man*: cf. ix 26–27, where there is a puzzling combination of the near and far parallel to that of this chapter. The Son of Man's coming is there spoken of, as here, in terms borrowed from the current Jewish apocalyptic, and it is added that some of those present shall see the Kingdom of God before they taste of death. The latter prediction applies most naturally either (*a*) to the spread of the Gospel as recorded in the Acts, or (*b*) to the destruction of the Jewish polity.

It is noticeable that all three Synoptists here pass from the second to the third person (not 'shall *ye* see'), which may imply that the immediate hearers will not be alive.

coming in a cloud: cf. the angels' saying at the Ascension, Ac i 11. In the parallel saying before the Sanhedrin given in Mat xxvi 64, Mk xiv 62, the form is '*Ye* shall see the Son of man.' . . . Not so in Lk xxii 69 (see note there).

28–36. Practical Application. If *v.* 28 is attached to the preceding paragraph (as in R.V.), it brings back the second person, and implies that the hearers will witness the Parousia before their death.

If it may be taken rather as introductory to *vv.* 29 sqq. (though the formula 'and he spake,' *v.* 29, is against this), we may take 'these things' as referring back to *v.* 20 and the destruction of Jerusalem—a return, in fact, to what Godet calls 'the principal topic of the discourse.'

To this corresponds the first Parable (*vv.* 29–33) illustrating a fixed event which can be recognized beforehand; while the second Parable (*vv.* 34–36)—no longer 'these things,' but 'that day'—illustrates a sudden and unexpected event. This sequence and difference of tone is even clearer in Mat xxiv—xxv, (*a*) xxiv 32–35, 'these things' (with fixed sign), (*b*) xxiv 36—xxv 30, 'that day' (with unexpected suddenness).

28 But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.

28. *your redemption draweth nigh.* Referring perhaps primarily to (*a*) the stability and independence of the Christian Church, when A. D. 70 put a final end to Jewish persecution; but also, more generally, to (*b*) successive 'Advents' of Christ in history. As often as Christ comes throughout the ages, or in individual life, Christian hope can pierce through the darkness to the coming dawn. Most completely when He shall come finally to bring in the kingdom of righteousness and 'God shall be all in all.'

29–33. THE PARABLE OF THE FIG-TREE: Mat xxiv 32–35, Mk xiii 28–32.

29 And he spake to them a parable: Behold the fig tree, and all the trees: 30 when they now shoot forth, ye see it and know of your own selves that the summer is now nigh. 31 Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh. 32 Verily I say unto you, This generation shall not pass away, till all things be accomplished. 33 Heaven and earth shall pass away: but my words shall not pass away.

29. *the fig tree, and all the trees.* A miscellaneous orchard; cf. xiii 6. The suggestion that Luke adds 'all the trees' for the benefit of those countries where figs are unknown would scarcely apply to the Mediterranean world as he knew it. As our Lord spoke the fig-trees in general were showing signs of fruit (as they did from the middle of March), but normally the leaves would come later. (Hence the surprise expressed in Mat xxi 18 sqq., Mk xi 12 sqq.)

31. *these things* (ταῦτα), the nearer events, in contrast to 'that day' (ἡ ἡμέρα ἐκείνη) of *v.* 34, cf. preliminary note on *vv.* 28–36.

32. *This generation shall not pass away.* Unless we make a fresh start at *v.* 28 (see note), St Luke would seem here to be inconsistent with himself in *v.* 24. It may possibly be that Luke originally wrote, as Marcion read, *Heaven and earth shall not pass away unless all be fulfilled.* See Blass, *Philol. Gosp.*, p. 50. Two Latin codices have variants here, and one of them, '*i*,' reads *caelum istud* instead of 'this generation.'

Mk xiii 32 and Mat xxiv 36 append immediately to this saying the significant limitation, 'Of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father'; which St Luke parallels in Ac i 7, the 'times or seasons, which the Father hath set within his own authority.'

34–36. WARNING TO BE READY. This section differs largely in language from Mark and Matthew. The latter introduces the reference to Noah of Lk xvii 26, 27, the 'taken and left' of Lk xvii 35, 36, and the 'burglar' and unfaithful steward of Lk xii. St Luke's phraseology is strongly Pauline—reminiscent of 1 Thess v 3—and the Evangelist's choice of actual words and phrases may have been coloured (like his Gospel of the Passion in general) by his association with St Paul (cf. Hawkins, *Oxf. Stud.*, p. 87); though the language of the Epistle (*ib.* 135 sqq.) might on the other hand, have been grounded on the record which was afterwards embodied in the Gospel.

34 But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare: 35 for *so* shall it come upon all them that dwell on the face of all the earth. 36 But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

34. *surfeiting, and drunkenness, and cares.* Gross sensual pleasures such as riches can easily procure, and the worldly anxieties of those who lack riches—these (viii 14) are the thorns that choke the good seed, so that it brings no fruit to perfection. The word rendered *surfeiting* here—κραιπάλη, Lat. *crapula*—means 'the nausea that follows a debauch.' Here only in Biblical Greek (Plummer).

that day, i. e. of the Parousia or Second Coming. Similar to the O.T. apocalyptic expression, 'the Day,' 'Day of the Lord.' So x 12 and xvii 31.

as a snare: language reminiscent of Is xxiv 17.

35. *all them that dwell*: lit. 'that sit.' The figure is that of a net spread over a field where unsuspecting birds are resting (Godet).

37–38. Farewell to the Temple. These words take up and expand xix 47, and form a farewell summary of the last teachings in the Temple, if we take St Luke's Gospel as it stands. They look back on the Sunday, Monday, and Tuesday in Holy Week.

Godet, however, in his introductory note to ch xxii (ii, p. 277) places the incident of the Greeks (Jn xii 20–36) on the next day, Wednesday. If we prefix to this the *Pericope Adulterae* (see next note below), it more naturally explains the words, *v.* 37, 'Every day he was teaching in the temple': which will then have a forward as well as a backward reference.

Christ's final retirement would then take place on the Wednesday evening—concomitantly with, or just before, Judas's compact with the priests—and would be that alluded to in Jn xii 36b, 'These things spake Jesus, and he departed and hid himself from them.'

37 And every day he was teaching in the temple; and every night he went out, and lodged in the mount that is called *the mount* of Olives. 38 And all the people came early in the morning to him in the temple, to hear him.

38. Here some MSS (the 'Ferrar Group') insert the passage about the Woman taken in Adultery, which is by scholars voted out of place in Jn viii, and is also omitted there by all the earliest MSS. Blass regards it as Lucan, and so does McLachlan (*St Luke, Evang. and Hist.*, 1912). 'The entire narrative,' he says, 'is indisputably Lucan in vocabulary and in spirit' (*op. cit.*, p. 101). See also Introd., p. xxv.

If we insert it here—and it would add one more to the gems of this 'Gospel of Womanhood' and 'Gospel of the Sinner'—we should probably omit Lk xxi 38 and Jn vii 53—viii 1 as due to scribal dittography. (So F. Blass, *Evangelium Secundum Lucam*, Praef., pp. 46–50.) It would then run: *and every night he went out and lodged in the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him . . . neither do I condemn thee: go thy way; from henceforth sin no more.*

(2) XXII 1–53 From the Betrayal to the Arrest

Here, with the doings of the Wednesday in Holy Week, to which (see note on xxi 37) some would add the final appearance in the Temple, we reach a further stage of the preliminaries of the Passion.

Between the mention of the Jewish leaders' conspiracy (cf. xxii 1, 2) and the specification of Judas's treachery (xxii 3 sqq.), Matthew and Mark place the record of the Feast in Simon's House and the Anointing at Bethany. The sight of the wasted money seems for them to have been the final strain on the purse-bearer's patience. Luke omits this incident, as he omitted the Blasting of the Fig-tree (cf. note on xx 1—xxi 4), because he has already

recorded a similar incident with a like lesson (see vii 37 sqq. and note).

(a) XXII 1–6 *The Betrayal*

XXII Now the feast of unleavened bread drew nigh, which is called the Passover. 2 And the chief priests and the scribes sought how they might put him to death; for they feared the people. 3 And Satan entered into Judas who was called Iscariot, being of the number of the twelve. 4 And he went away, and communed with the chief priests and captains, how he might deliver him unto them. 5 And they were glad, and covenanted to give him money. 6 And he consented, and sought opportunity to deliver him unto them [1]in the absence of the multitude.

[1] Or, *without tumult*

2. *the chief priests and the scribes.* Mat xxvi 3 speaks of a meeting of 'the chief priests and elders of the people' in the palace of Caiaphas. This is what Josephus and the Talmud call the 'Priestly Council' (Edersh. *L. and T.* ii 476).

they feared the people. 'They said, Not during the feast, lest a tumult arise among the people' (Mat xxvi 5). They were afraid of a rising, and of consequent reprisals from Pilate in which they themselves might have been involved. Cf. the fear expressed in Jn xi 48. The verbs 'sought,' 'feared,' are in the imperfect tense, implying that they were *constantly* on the watch to find some way of putting Him to death, and in *constant* fear of the populace.

3. *Satan entered into Judas who was called Iscariot.* Judas, son of Simon (Jn xiii 2), a man of Kerioth in Judah (Jos xv 25), unique among the Twelve as a southerner, the rest apparently being Galileans. In the lists of Matthew and Mark he is paired with Simon the Cananean or Zealot, and may have shared something of the latter's patriotic fire, as well as the illusions common to the Twelve about the Messianic kingdom. That he should have been chosen purser and almoner implies gifts and capacity, especially as there was an ex-custom house officer among the band in Matthew. *Satan entered* is peculiar to Luke here. St John (xiii 2) says, of the Last Supper, 'the devil having already put into the heart, &c.,' but the 'entry of Satan' he reserves for a later moment in the feast (xiii 27). John also records the premonition at the height of the Galilean ministry (vi 70): 'Did I not choose you the twelve, and one of you is a devil?' All three Synoptists mention his treachery by anticipation when they give their lists of the Twelve. Matthew and Mark conjoin their account of the betrayal with that of Simon's feast, placing the latter out of its chronological order. John alone

names Judas as voicing the protest there, with the significant comment (xii 6), 'not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein.' Edersheim (*L. and T.* ii 471–478) draws a most graphic and convincing picture of the traitor Apostle, whose alienation from the Master and degradation of character he dates from Jn vi 70.

4. *the chief priests and captains.* As the matter concerned an arrest, the Priestly Council had summoned the officers of the Levite Temple-guard.

how he might deliver him. This word 'deliver' is a pivot-word of the predictions of the Passion (cf. xviii 32). It makes the Saviour as it were a mere chattel—sold for the price of the 'wer-geld' of a slave gored by an ox (Ex xxi 32, Mat xxvi 15). As Papini remarks (pp. 414 sqq.), dozens of theories have been brought forward to explain Judas's treachery—some of them exalting him into a hero—but it still remains a mystery, like the Atonement, to which this 'mercantile transaction' is subsidiary.

The cause to which he had attached himself was clearly a losing cause. Is it not better to curry favour with the winning side, even at the last moment? And if he can win a few pieces of silver in addition, so much the better. There may have been a mixture of motives, and it would be rash perhaps to exclude altogether the desire to force His Master's hand, and make Him demonstrate His Messiahship. Cf. the striking imaginative picture in a recent book entitled *By an Unknown Disciple.*

5. *And they were glad.* Judas's offer gave them the opportunity of a swifter blow—before the Feast instead of after—and so of fulfilling, all unwittingly, the decrees of destiny. He would conduct them to the arrest at a time when there was no risk of a disturbance or of a rescue.

covenanted to give him money: lit. 'silver.' So Mark; Matthew alone specifies thirty pieces of silver, and later on (xxvii 9) quotes Zech xi 12, 13, ascribing it to 'Jeremiah.' The sum would be between £4 and £5 in our money.

(b) **7–38** *The Last Supper.* Mat xxvi 17 sqq., Mk xiv 12 sqq., Jn xiii 1 sqq.
Edersh. *L. and T.* ii 479–512. Thursday in Holy Week.

7–13. The Preparation.

7 And the day of unleavened bread came, on which the passover must be sacrificed. 8 And he sent Peter and John, saying, Go and make ready for us the passover, that we may eat. 9 And they said unto him, Where wilt thou that we make ready? 10 And he said unto them, Behold, when ye are entered into the city, there shall meet you a man bearing

a pitcher of water; follow him into the house whereinto he goeth. 11 And ye shall say unto the goodman of the house, The [1]Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? 12 And he will shew you a large upper room furnished: there make ready. 13 And they went, and found as he had said unto them: and they made ready the passover.

[1] Or, *Teacher*

7. *the day of unleavened bread.* The Feast of *Mazzoth* or Unleavened Bread was by this time identified with the Passover, which it really followed. The day mentioned here would be the 14th Nisan—Passover-eve, and probably April 17, A. D. 29. The Jewish day began at 6 p.m., i. e. at sunset.

on which the passover must be sacrificed. The lamb, set apart six days before, must be slain (Ex xii 6) by the head of the family or group that were to eat it, in the Temple, the Priest catching the blood in a bowl and pouring it out at the foot of the altar. It is not clear whether a lamb was eaten at the Last Supper. Christ and His disciples being 'excommunicate' would hardly have facilities given them.

8. *Peter and John.* Named by St Luke only. It must be the two most intimate as the preparations must be kept secret from Judas, who must not intervene before the 'hour had come.' This special mention of St Peter (cf. his prominence also in Ac i—xv) and the omission of the great rebuke after his confession at Caesarea Philippi (ix 20) hardly bear out the Tübingen theory that the Evangelist had an animosity against Peter.

9. *Where wilt thou . . .?* In Matthew and Mark this question —addressed by the whole body of the disciples—opens the episode.

10. *a man bearing a pitcher of water.* Papini suggests that it was to be the first chance man. Any man who possessed a male slave would be sure to have also a large upper room; and none could refuse such a request now that Jesus was so prominent and popular at Jerusalem. Others think this was a preconceived signal with a friend: cf. note on *v.* 12. In any case the water-carrier is distinguished in *v.* 11 from the master of the house.

11. *The Master saith . . .* These words, and the statement of *v.* 12, surely point to a previous arrangement with some trusted friend of Jesus. There is no need to posit a miracle where common precautions would accomplish all that was needed; though Godet sees in these verses 'a new proof of the supernatural knowledge of Jesus.'

the guest-chamber. κατάλυμα—the same word which was translated 'inn' in ii 7, where there was 'no room' for His nativity. It would refer more naturally to a ground-floor room—'a hall opening into the court' (Edersh. *L. and T.* ii 483)—more humbly furnished than the upper chamber.

They should ask the good man for 'a room of some sort,' and he would offer them his *best*.

12. *a large upper room.* This room became famous, not only for the momentous ceremony about to be performed in it, but as the nursery of the Church of Christ: for there is 'every reason to suppose' that it is identical with the 'Upper Room' of the Acts, and 'was in the house of the mother of St Mark.'

With the short break of four years (A.D. 66–70), when the Jewish Christians retired to Pella, it must have been in continuous use up to Hadrian's time, A.D. 130; and Epiphanius records that when that emperor razed practically the whole city to the ground, the 'little Church of God' on the site of the Upper Room was among the few buildings left standing. The traditional site—still shown in Jerusalem—may therefore well be the real site (cf. Sanday, *Sacr. Sites*, pp. 80–82).

14–23. THE SUPPER: INSTITUTION OF THE HOLY EUCHARIST. The Passion proper may be said to begin here; and here Sir John Hawkins (*Oxf. Stud.*, pp. 76–94) begins his Passion-Narrative statistics. See notes on xix 28 and xxiii 36. He carries on the 'Passion Narrative,' however, to cover the visit of the Women to the Tomb; altogether xxii 14—xxiv 10. It is observable that the tokens of 'free handling' of the Marcan source are most concentrated here—just where St Paul's preaching and teaching covers the ground—the Last Supper, 1 Cor xi 17–34; 'Christ crucified,' 1 Cor i 17, 23, ii 2; Resurrection, 1 Cor xv 4 sqq., Rom i 4, Eph i 19 sqq.

14 And when the hour was come, he sat down, and the
apostles with him. 15 And he said unto them, With desire
I have desired to eat this passover with you before I suffer:
16 for I say unto you, I will not eat it, until it be fulfilled in
the kingdom of God. 17 And he received a cup, and when
he had given thanks, he said, Take this, and divide it among
yourselves: 18 for I say unto you, I will not drink from
henceforth of the fruit of the vine, until the kingdom of God
shall come. 19 And he took [1]bread, and when he had given
thanks, he brake it, and gave to them, saying, This is my
body [2]which is given for you: this do in remembrance of me.
20 And the cup in like manner after supper, saying, This cup
is the new [3]covenant in my blood, *even* that which is poured
out for you.

[1] Or, *a loaf*

[2] Some ancient authorities omit *which is given for you . . . which is poured out for you.*

[3] Or, *testament*

14. *when the hour was come*, i. e. after sunset, when the new Jewish day began ' between the evenings ' (Ex xii 6, R.V. marg.).

and the apostles with him. Mark, ' with the twelve ' : Matthew, ' the twelve disciples.' The traditional representation of thirteen at the table is therefore the true one. The owner of the house may presumably have been in attendance, and the son of the house, St Mark. But it seems as though not even the Blessed Virgin was present. This scene has been a favourite subject of painters from Duccio and Giotto onwards. ' Next to the crucifixion,' says Mrs Jameson (*Sacr. and Leg. Art*, p. 270), ' there is no subject so . . . consecrated in Art as the Last Supper.' The earliest representation with which she is acquainted is Byzantine of the eighth century. Fra Angelico has two *motifs* : (*a*) the detection of Judas, and (*b*) the Eucharist, wherein the Apostles kneel. The subject has been finely treated by Rafael and Andrea del Sarto ; but the best known and probably the noblest attempt is that by Leonardo da Vinci in the refectory of S. Maria delle Grazie at Milan (reproduced by P. L. W) which seems to depict the moment of *v.* 21. See also Jameson, *Hist. of O.L.*, vol. ii, pp. 18–23 ; Jenner, *Christian Art*, pp. 102, 119.

15. *With desire I have desired.* This and the phrase translated ' before I suffer ' are intensely Hebrew in form, and would seem to come from an eyewitness. The sentence itself is ambiguous : it may mean ' I longed to eat this which is to be our passover with you, as I am doing,' or possibly ' I longed to eat the normal Jewish passover with you ; but as that will be impossible owing to my coming arrest, I make this meal take its place.' The second interpretation would bear out the impression left by the fourth Gospel, that this did not coincide with the Jewish Passover, but preceded it.

16. *until it be fulfilled* : cf. *v.* 18. Did their hopes of a proximate ' Messianic Banquet ' (cf. xiv 15) revive ? Was the ' broiled fish ' of xxiv 42 on Easter evening symbolic of that banquet ?

17. *he received a cup* : cf. *v.* 20. St Luke alone mentions two cups, and there is some little doubt as to which is the Eucharistic one—if indeed it is not the *same* cup mentioned, by confusion, twice over. The doubt arises because (*a*) the ' Take this ' (cf. Matthew's ' Drink ye all of it ') is attached only to the first cup, and ' the new covenant in my blood ' to the second ; (*b*) because in two places (1 Cor x 16, 21) St Paul mentions the ' cup ' before the ' bread,' as does also the *Didaché* (end of first century ?) ; while in St Paul's formal account of the institution (1 Cor xi 23) the ' bread ' comes first. The question is further complicated because there are four or five cups at different points in the Jewish Paschal Supper, and it is not certain (*a*) how far our Lord followed the tradition, or (*b*) if He did, with which of the cups the two of Luke and the one of Matthew and Mark are to be identified.

when he had given thanks : εὐχαριστήσας—the word whence our ' Eucharist ' comes.

Take this, and divide it among yourselves. These words, combined

with those that immediately follow (*v.* 18), *I will not drink, &c.*, seem to imply that our Lord did not Himself drink of the Eucharistic cup (whether it was this, or the cup of *v.* 20). He did not need to drink of that cup—His own Blood—as the celebrant-disciple needs. But Matthew and Mark place the saying 'I will not drink, &c.' *after* that consecration.

19. *he took bread.* There was always something solemn and quasi-eucharistic about the formal distribution of bread, the 'staff of life,' by the head of a family. Our Lord performed this function day by day for His disciples, and His gestures in the act became very familiar to them (cf. xxiv 30, 35). A specially solemn instance, which the fourth Gospel interprets as a sort of prefiguring of the Eucharist (Jn vi), occurred in the Feeding of the Five Thousand (ix 16).

Ramsay (*Recent Discovery*, p. 312) notes the same succession of verbs in Ac xxvii 35, 'Paul standing among the great multitude almost all Pagan, treated the meal as though it were a celebration of the Eucharist.' This was certainly not a real Eucharist; but it may be described as 'one of a number of analogies Luke likes to draw between Paul and his Master.'

This is my body. Matthew, 'Take, eat, this is my body'; Mark, 'Take ye; this is my body.' The words which follow, from *which is given*—to the end of *v.* 20, *poured out for you*—are omitted by Codex Bezae (D) and certain cursive MSS, while the Curetonian Syriac Version omits the whole of *v.* 20. On this ground, and because the omitted words so closely resemble St Paul's in 1 Cor xi 23–25, and might easily have been supplied by a scribe from that place, Westcott and Hort marked the passage as doubtful. The question, however, cannot be said to be decided; and the many other Pauline touches in which this part of the Gospel abounds certainly diminish the argument in favour of an interpolation. On the importance of Codex Bezae see Introd., p. xlii.

As to what our Lord actually said and did at His institution of the Holy Eucharist, we do well to remind ourselves that, of written records, St Paul's is the earliest we have, and dates within thirty years of the event.

this do. The 'sacrificial' interpretation of these words can perhaps scarcely be maintained, though ποιεῖν does certainly bear sometimes the sense of 'offering up.' But when we add the 'memorial,' and the 'blood of the covenant' (in Mark and Matthew not disputed), and read these indications in the light of both the O.T. and the early Christian Liturgies, the 'sacrificial aspect' emerges clearly.

in remembrance of me: or 'for my memorial' as a 'reminder'—to your children, to the world, the angels, and God. It has often been pointed out that ἀνάμνησις in Biblical Greek means normally a 'memorial before God'; cf. Lev xxiv 7, Heb x 3. But we cannot rule out the 'remembrance of Christ's redemptive work among ourselves' as part, at any rate, of its meaning here.

20. *the cup . . . after supper.* So 1 Cor xi 25.

the new covenant in my blood: referring (*a*) to the 'blood' of the Old Covenant (Ex xxiv 8), that 'blood which is the life' (Lev xvii 11, 14), and signifies a life set free rather than death as such—and (*b*) to the prophetic promises of a New Covenant (Jer xxxi 31, xxxii 40; cf. Ezek xxxiv 25, xxxvii 26). This momentous verse has given the name 'New Testament' to the Christian Scriptures.

21–23. The Traitor: Mat xxvi 21–25, Mk xiv 18–21, Jn xiii 21–30.

21 But behold, the hand of him that betrayeth me is with me on the table. 22 For the Son of man indeed goeth, as it hath been determined: but woe unto that man through whom he is betrayed! 23 And they began to question among themselves, which of them it was that should do this thing.

21. *the hand of him that betrayeth me . . .* The greater the spiritual height attained the more obvious to the Lord's unique insight becomes the incongruity of the traitor's presence. Christ sees through him, but will not betray *him*.

22. *woe unto that man.* Cf. xvii 1. These solemn words are in all three Synoptists, and Matthew and Mark add 'good were it for that man if he had not been born.' The incident is given much more fully by them, with the dramatic 'Lord, is it I?' Luke surely cannot have seen the second Gospel here? The fourth Gospel has still more details, with every mark of an eyewitness.

24–30. The Lesson of Humility. Because he (and he alone) has recorded this incident, it was unnecessary for St Luke to narrate the Request of the Sons of Zebedee (Mat xx). On the other hand it is noteworthy that this mention of 'strife' dovetails into St John's episode of the Feet-washing; which is just an *acted* edition of *v.* 27 (see below), and may have accompanied the words given there. If so, the section should probably have come earlier, before *v.* 17, so that the 'contention' may have been about the order of sitting at the table—who should 'sit on His right hand and His left.'

It is not clear, however, where the Institution should be inserted in the Johannine account. St Luke may have preserved better the sequence: *vv.* 28 sqq. are strangely parallel in idea with Jn xiv 1 sqq.

24 And there arose also a contention among them, which of them is accounted to be [1]greatest. 25 And he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors.

[1] Gr. *greater.*

26 But ye *shall* not *be* so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. 27 For whether is greater, he that [1]sitteth at meat, or he that serveth? is not he that [1]sitteth at meat? but I am in the midst of you as he that serveth. 28 But ye are they which have continued with me in my temptations; 29 and [2]I appoint unto you a kingdom, even as my Father appointed unto me, 30 that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel.

[1] Gr. *reclineth.*
[2] Or, *I appoint unto you, even as my Father appointed unto me a kingdom, that ye may eat and drink &c.*

25. *Benefactors.* There are over 100 instances of this word in extant inscriptions, applied to princes and other eminent men. Deissmann (*op. cit.*, p. 248) gives as an instance a monument to Gaius Stertinius Xenophon, body-physician to the Emperor Claudius, whom he afterwards poisoned!

27. *he that sitteth at meat, or he that serveth.* This is one of the instances noticed by P. W. Schmiedel (*Encycl. Bibl.*, art. 'Gospels,' p. 1794), in which the *word* in the third Gospel is paralleled by an *act* in the fourth (cf. on xxii 32, xxiii 46). Jn xiii 1–5 pictures our Lord as girding Himself with a towel, slave fashion, and washing the feet of His sitting disciples: St Luke records the words *I am in the midst of you as he that serveth.*

28, 29. *Ye are they . . . I appoint unto you a kingdom.* Cf. Jn xiv 1, 2, 'Let not your heart be troubled . . . In my Father's house are many mansions . . . I go and prepare a place for you.'

sit on thrones judging, &c. Cf. 1 Cor vi 2.

31–38. Warnings after Supper.

31 Simon, Simon, behold, Satan [1]asked to have you, that he might sift you as wheat: 32 But I made supplication for thee, that thy faith fail not: and do thou, when once thou hast turned again, stablish thy brethren. 33 And he said unto him, Lord, with thee I am ready to go both to prison and to death. 34 And he said, I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.

[1] Or, *obtained you by asking*

31. *Simon, Simon*: cf. x 41, 'Martha, Martha.' Peter's question and protest in Jn xiii 36, 37, explains this address to the Apostle.

Satan asked to have you. Rather 'successfully asked for you'—'obtained you by asking.' As in Job i 11, 12, Satan is pictured as gaining his point, that he may *test* the soul. They have one and all to face the test of the betrayal, arrest, condemnation, crucifixion: but the Master's intercession had saved Simon Peter from summary and complete failure.

sift you emphasizes the 'testing' process, separating the wheat from the chaff: a process with which, as the Baptist had predicted (iii 17), Christ Himself would be identified. Winnowing is one of the most picturesque and characteristic Palestinian activities to-day.

32. *I made supplication for thee.* Here, as in *v.* 27, St Luke records the *word*, St John (xvii 15) the *act*. *For thee*, though the 'you' is plural. Of all who were to be tempted, St Peter, the leader, was in some ways most likely to fall, and his fall would be most disastrous. Here our Lord gives us an example of intercession for individuals *by name*.

fail not. A medical word, used of failure of the pulse, &c. Hobart, *M.L.*, p. 121 (cf. note on xvi 9).

when once thou hast turned again: our Lord anticipates what will happen in *v.* 62, and in Jn xxi 15 sqq.

stablish thy brethren. Peter begins at once: Ac i 15 sqq., ii 14 sqq., iii 12 sqq., iv 8 sqq.; in Gal ii 9 he is one of the three who have earned the reputation of being 'pillars' of the Church: οἱ δοκοῦντες στῦλοι εἶναι.

33. *Lord with thee I am ready.* Cf. Jn xiii 37. All four Evangelists record this boast in varying phraseology. Luke is perhaps nearest to John (xiii 37). Mark alone gives the further protest after our Lord's answer.

34. *the cock shall not crow.* All four again give this prediction, and again in varying phraseology. Mark alone has 'twice,' here and in the corresponding narrative (xiv 68, 72). It seems strange that Luke, if using Mark as in the early ministry, should have omitted this picturesque detail. But the same is true of Matthew (cf. Bartlet, *Oxf. Stud.*, p. 333). There are touches in the Marcan Passion story that favour the theory of a second edition of Mark, after its use by Matthew and Luke.

that thou knowest me. This detail is given by St Luke only, though the other two Synoptists specify it also in the *narrative* of the denial. Luke, like John, puts the prediction in the Supper-room; Matthew and Mark on the way to the Mount of Olives.

35–38. Warning to prepare for Persecution. New conditions require new precautions.

35 And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing. 36 And he said unto them, But now, he that

hath a purse, let him take it, and likewise a wallet: [1]and he that hath none, let him sell his cloke, and buy a sword. 37 For I say unto you, that this which is written must be fulfilled in me, And he was reckoned with transgressors: for that which concerneth me hath [2]fulfilment. 38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

[1] Or, *and he that hath no sword, let him sell his cloke, and buy one.* [2] Gr. *end.*

35. *without purse, and wallet, and shoes.* Curiously, the phrase corresponds to x 4—the charge to the Seventy (which see); there is nothing to match it in the charge to the *Twelve* as given by St Luke (ix 3).

36. *But now . . .* New conditions demand new measures. The disciples of an executed 'malefactor' will be in different case from those of one protected by His popularity with the common people.

There is to be the same reliance on Providence which the Mission of last year so abundantly justified; but now they will have to face bitter hostility and persecution without the visible presence, guidance, and protection of their Master. Cf. Jn xv 18–21, of which St Luke alone thus gives us an echo.

he that hath none (i. e. no purse), *let him sell his cloke, and buy a sword.* He must even dispense with his protection against rigours of the weather to procure the means of protection against human assailants. That the meeting of force by force is not literally intended here seems clear from His words at the arrest as reported by St Matthew: 'Put up again thy sword into its place: for all they that take the sword shall perish with the sword.' The counsel to sell your cloke and buy a sword is a strong figurative expression: 'employ all legitimate means of self-defence.'

So St Paul repeatedly claims the privileges of his Roman citizenship (Ac xvi 37, xxii 25, xxv 11), and so, better still, the Pentecostal Church 'arms itself with a spirit of fearless confidence that glories in suffering shame for His Name' (Ac iv 23 sqq., v 41, 42). Then these words bore splendid fruit; for the moment they were grossly misunderstood. Cf. *vv.* 49, 50.

38. *here are two swords.* On this text (with the assumption that Peter is the spokesman) was based the pretensions to supreme government, civil as well as ecclesiastical, of the mediaeval popes. The two swords are interpreted as the two jurisdictions. Our Lord affirms that these two are (not 'too much' but) 'enough.' They are both found in Peter's hands, therefore the control of government, alike civil and ecclesiastical, is in the hands of 'Peter's successor.' See the Bull UNAM SANCTAM of Boniface VIII, quoted by Plummer *ad loc.* The classical answer to these claims is Dante's *Monarchia*, in which he argues that the two authorities are both God-derived

and independent of each other. Incidentally he comments very sensibly on this passage in *Mon.* iii 9, showing that the text will not bear the weight laid on it; that 'Peter's' was, as often, a superficial answer such as had often called forth rebuke from the Lord, and was mistakenly translated into action when he 'drew his sword' later (*v.* 49).

It is enough. Made much of in the Bull referred to in the preceding note: 'Non respondit Dominus nimis esse, sed satis.' But the words are probably just a sad, or sadly ironical, dismissal of the subject. 'Enough,' 'Very well,' 'That will do.'

At this point, probably, should come the word of Jn xiv 31: 'Arise, let us go hence.'

(c) 39–46 *The Agony and Bloody Sweat*: Mat xxvi 36–46, Mk xiv 32–42

All three Synoptists record the Agony and repeated prayer; St Luke alone the Bloody Sweat and the Vision of the Angel. St John's only reference—but that a clear one—is the 'cup' of xviii 11: he seems to concentrate the mental anguish and struggle earlier, xii 23–33.

Christian Art—and not least modern Art (cf. Hofmann's familiar picture)—has loved to portray the pathos of this scene. Italian painters mostly follow St Luke, showing a kneeling Christ (*v.* 41) and a succouring angel (*v.* 43), as in the Baptism they introduce the Lucan feature of the Dove's 'visible form.' P. L. W. gives a xivth cent. picture. There are two representations side by side in the National Gallery: Giovanni Bellini (No. 1417) and Mantegna (No. 726). The former is described by Mrs Jameson (*Hist. of O.L.*, vol. ii, p. 31), who also reproduces a Graeco-Latin miniature of thirteenth century and an etching of Rembrandt (*ib.*, pp. 24–33).

This solemn experience was, according to Papini (p. 449), the devil's threatened return (cf. iv 13)—the second 'Temptation,' in a desert more lonely than the first. So also Godet: 'There He rejected dominion over us without God; here He accepts death for God and for us.' The author of the Epistle to the Hebrews (v 7 sqq.) adduces this rather than the earlier experience after Baptism as type and example of His being 'tempted like as we are' (*ib.*, iv 15). 'The Christ at the beginning, fresh from baptism, full of hope, enflamed with love, withstood the Tempter unflinching; but the Christ nearing His end, deserted by His dearest, betrayed by a disciple, sought out by His foes, shall be conquered (thinks the Fiend) by fear, though cupidity could not conquer Him' (Papini, *loc. cit.*).

39 And he came out, and went, as his custom was, unto the mount of Olives; and the disciples also followed him.
40 And when he was at the place, he said unto them, Pray

that ye enter not into temptation. 41 And he was parted from them about a stone's cast; and he kneeled down and prayed, 42 saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. 43 [1]And there appeared unto him an angel from heaven, strengthening him. 44 And being in an agony he prayed more earnestly: and his sweat became as it were great drops of blood falling down upon the ground. 45 And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow, 46 and said unto them, Why sleep ye? rise and pray, that ye enter not into temptation.

[1] Many ancient authorities omit ver. 43, 44.

39. *as his custom was, unto the mount of Olives.* This perhaps refers back to xxi 37, to His 'custom' during Holy Week. But we remember also how the fourth Evangelist describes this walk as to 'a garden' beyond the Kidron brook to which Jesus 'oft-times resorted . . . with his disciples' (xviii 1). The site of this garden has been shown on the hill-side since the time of Constantine. It is about fifty yards beyond the Kidron bridge, and on the east side of the track. Though its exactitude is incapable of demonstration, it cannot be far wrong. The first and third Gospels describe it as 'a place called Gethsemane' (see next verse).

40. *when he was at the place.* So the scene of the giving of the Lord's Prayer (Lk xi 1) is described as *a certain place.* Dr Armitage Robinson, who (see note on xi 1) conjectures that that 'place' is Gethsemane (*Texts and Studies*, i, No. 3, pp. 108, 109), detects in *vv.* 40, 42 here an atmosphere, as it were, of the Lord's Prayer lingering over the spot. 'Pray that ye enter not into temptation' . . . 'Father' . . . 'Thy will be done . . .'

Pray that ye enter not into temptation. St Luke alone mentions this exhortation to the Eleven, and (with St John) omits the segregation of the Three and the coming to them after prayer. Mat xxvi 37, 40, 43, 45; Mk xiv 33, 37, 40, 41.

41. *parted from them.* A strong word, *lit.* 'torn from them,' yet used of an ordinary parting in Ac xxi 1. Here perhaps the word has more of its original force. We all can tell something of the way in which supreme emotion *tears* us away from the company even of our nearest. His emotion was unique, as He was taking upon Him the burden of the world's sin—not merely facing the appalling events of the next twelve hours.

about a stone's cast: perhaps fifty to ninety yards from the main group; only a little distance (Matthew, Mark) from Peter, James, and John.

kneeled down. Luke only. The other Synoptists picture Him prostrate upon the ground. As momentous a verse as *v.* 20. The

Jews habitually stood up to pray (Mat vi 5, Mk xi 25, Lk xviii 11, 13), though Daniel in O.T. 'kneeled upon his knees' (Dan vi 10). The posture of Christ in Gethsemane was followed, as St Luke records, by the Christians of the first generation (Ac vii 60, ix 40, xx 36, xxi 5). St Paul tells us of his own practice in Eph iii 14. There was some confusion in the fourth century, and the Council of Nicaea ordered that prayer should be said standing during the Easter Festival.

42. *Father, if thou be willing.* Papini boldly says this prayer to the Father was an 'instigation of the devil' (p. 444), and sees in the Bloody Sweat the token of the 'un-human and superhuman effort' to keep back a repetition of the prayer and limit Himself to a glad acceptance of the 'cup' (p. 451). The Evangelist records for our example both the 'strong crying' and its cancelling or retraction. The Author to the Hebrews says He was 'heard for his godly fear' (Heb v 7): it was His devout and reverent submission to the Father that won the victory—and He was 'saved from death, though not from dying.'

In Mat xxvi 39, 42, we have a glimpse of the progressive steps in that perfect submission by which the human soul of the Divine Son fought out this supreme struggle; showing the truth of Heb v 8, 9.

When all has been said, the Agony, with the fourth Word from the cross recorded by Matthew and Mark, remains the most inscrutable mystery in the Gospel story, and only becomes dimly explicable in the light of the Christian doctrine of the Atonement. (Cf. the present writer's *Atonement*, Rivingtons 1904, p. 93.)

not my will, but thine, be done. It is remarkable that, while in his version of the Lord's Prayer St Luke omits the clause 'Thy will be done,' he inserts it here. Contrast the Marcan form (Mk xiv 36), 'Not what I will, but what thou wilt.' Cf. Morrison, *The Lord's Prayer*, p. 144 note.

43, 44. *And there appeared . . . upon the ground.* The MS evidence for the omission of these two characteristic verses is strong, though not conclusive, and the Patristic evidence strengthens it further. Like xxiii 34a it is most clearly a part of the original Christian tradition even if it was not of the original Lucan text. Westcott and Hort—who reject it in that sense—write (*N.T. in Greek*, vol. ii, 'Notes on Select Readings,' p. 67), 'These verses and the first sentences of xxiii 34 may be safely called the most precious among the remains of' the 'evangelic tradition which were rescued from oblivion by the scribes of the second century.' On the other hand both passages are intensely Lucan in character (cf. note on xxiii 34): the 'angel' (cf. i 11, 26, xv 10, xvi 22, xxiv 4; Ac i 10, vi 15, viii 26, x 3, xii 7) and the pathological details, interesting to the physician. If the incident were to be regarded as a *fiction*, it would be more easy to suggest that St Luke had invented it than any one else!

43. *an angel from heaven.* Not to minister to His exhaustion *after* the Bloody Sweat, but to strengthen Him to 'pray more earnestly' to agonize so intensely as to produce that phenomenon.

Does St Luke omit the angelic ministration in the first Temptation, iv 13, because he is going to mention it in the second?

44. *being in an agony.* The Greek word *ἀγωνία* expresses not so much pain as intense and acute anxiety. 'Fear of an uncertain future' was the Stoic definition of it. Cf. W. R. Paton, *Classical Review*, Sept. 1913, p. 194.

great drops. This is indeed a 'cup' and a 'baptism'; cf. Mat xx 22, 23, Mk x 38, 39, and Jn xviii 11. 'Theophrastus notes sweat (of the feet at least) to be a physical accompaniment of *ἀγωνία* in its strict sense of the anxiety of the starters in a race; and Luke no doubt described here a physical symptom he had met with in his practice as a physician' (Paton, *ut supra*).

45, 46. *he came unto the disciples.* The account in Matthew and Mark is fuller and more graphic. Three times He prays, three times revisits the sleep-ridden three. They record the pathetic appeal: 'Could ye not watch with me one hour,' and the puzzling words (ironical?) 'Sleep on now and take your rest,' spoken just as Judas and his band were approaching.

(d) 47–53 *The Arrest.* Mat xxvi 47–56, Mk xiv 43–50, Jn xviii 3–11

There are no special Lucan features in this incident upon which Christian Art could fasten except the healing of Malchus' ear. Giotto, in his Paduan frescoes, has a remarkable picture of the kiss of Judas, in which the traitor appears as the personification of sensual vulgarity. Fra Angelico's picture in the Academy at Florence gives Judas a black halo. Duccio's representation at Siena shows the disciples fleeing like frightened sheep. Mrs Jameson (*Hist. of O.L.*, vol. ii, pp. 39–42) mentions this, and reproduces a picture of Van Dyck at Madrid; P. L. W. gives Fra Angelico.

This may be called the first incident of *Good Friday*, as it presumably occurred after midnight.

47 While he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them; and he drew near unto Jesus to kiss him. 48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

47. *a multitude.* Matthew, 'a great multitude.' Matthew and Mark, 'with swords and staves' (Luke is content to mention these in *v.* 52). John (whose account is much fuller), 'with lanterns and torches and weapons.'

one of the twelve: this apparently superfluous description is in all three Synoptists. Its object is not so much to specify the traitor as to throw his criminality into tragic relief.

to kiss him. So all three Synoptists, but not the fourth Evangelist. Luke, like John, has no mention of the actual kiss; and, as far as his narrative is concerned, our Lord's words in the next verse might be taken as anticipating and avoiding it. The kiss was the customary form of greeting between Master and disciple. Matthew and Mark say the kiss was given, and was a preconcerted signal, and was accompanied with the greeting 'Rabbi!' or 'Hail, Rabbi!'

48. *Judas, betrayest thou, &c.* St Mark omits this utterance: St Matthew has in its place: 'Friend, do that for which thou art come' (cf. the whispered words in the Upper Room recorded by St John xiii 27: 'That thou doest, do quickly'). St John's account here is fuller and different, giving, from the point of view of another eyewitness a vivid picture of confusing scenes in the torch-light. He sees Christ come forward as if to protect His lambs from the wolves, and ask boldly 'Whom seek ye?', and twice hurl back the pack by the terror of His majesty. He sees Judas standing irresolute among his newly-chosen companions. Then his narrative coalesces with that of the Synoptists.

49–51. The Healing of Malchus' Ear: Trench, *Mir.*, pp. 480–485.

49 And when they that were about him saw what would follow, they said, Lord, shall we smite with the sword? 50 And a certain one of them smote the [1]servant of the high priest, and struck off his right ear. 51 But Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

[1] Gr. *bondservant.*

49. *shall we smite with the sword?* The words of *v.* 37 still ring in their dazed ears, and they take them literally.

50. *his right ear.* So only Luke of the Synoptists; John agrees, and adds the names of smiter and smitten, names which for obvious reasons were not at first published. It is from the narrative of the fourth Gospel that the mediaeval canonists draw their inference that the 'two swords' of *v.* 38 were found in Peter's hands. St John knew some one in the High Priest's household, and saw a kinsman of Malchus there that night (xviii 15).

51. *Suffer ye thus far.* Probably addressed to the disciples: 'Hold! Let it go no further!' forbidding them to obstruct His arrest, which was predestined (*v.* 53b).

Others take it as an 'answer' to the arresters: 'Excuse this act of resistance, it shall go no further,' or 'Leave me free for this one act' (the healing touch). Mark has nothing corresponding to

this. Matthew, the injunction to the smiter, 'Put up again thy sword, &c.' and the 'twelve legions of angels' (xxvi 52, 53).

he touched his ear, and healed him. It was a typical act of mercy to an enemy (cf. vi 27), but had also, no doubt, a practical bearing. Jesus would not allow His assailants justification for claiming that He was leader of an 'armed band'; cf. Jn xviii 36. The incident is peculiar to St Luke and naturally recorded with interest by the Beloved Physician, as the only known instance of His curing a violently inflicted wound. (Cf. Trench, *Mir.*, p. 280.)

52 And Jesus said unto the chief priests, and captains of the temple, and elders, which were come against him, Are ye come out, as against a robber, with swords and staves? 53 When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness.

52. *as against a robber.* He is being treated as a robber: He has just shown Himself the 'Good Samaritan' (x 30, 33).

with swords and staves. See note on *v.* 47.

53. *When I was daily with you in the temple.* A retort evoked by the unnecessary indignity of the binding. 'Cowards! why did you not arrest Me publicly, in open daylight?' He recognizes among them some who had been listeners on Monday, Tuesday, and Wednesday, and perhaps on previous occasions. John gives (xviii 20) a parallel and fuller statement before the high priest: 'I ever taught in synagogues, and in the temple, where all the Jews come together.'

the power of darkness. The phrase, here peculiar to St Luke, is identical with Col i 13, and may point to the close companionship between the Evangelist and St Paul (Hawkins, *Hor. Syn.*, p. 197). The same thought occurs in the presentiment of Jn xiv 30: 'the prince of this world cometh: and he hath nothing in me.'

[Here follows the incident of the flight of St Mark, as related by himself, Mk xiv 51, 52. Cf. Edersh. *L. and T.* ii, p. 545.]

(3) XXII 54—XXIII 32 The Trials: The Way of the Cross

See Edersh. *L. and T.* ii, pp. 546 sqq.; and for a vivid and picturesque presentment, Jas. Stalker, *The Trial and Death of Jesus Christ*, Hodder & Stoughton, 2nd Edn. 1895. Also B. S. Easton, critical note on the 'Trial of Jesus,' in *Amer. J. T.* xix (3), July 1915, pp. 430–452.

There seem to have been three Jewish 'Trials,' if we include one before Annas, ex-high priest and father-in-law of Caiaphas (Jn xviii 23). The first two must have been informal: no judgement could be delivered at night. The formal meeting of the Sanhedrin will be No. 3.

Of the first it is not certain that any details are recorded: if they are, we must find them in Jn xviii 19–23.

Of the second (during which occurred Peter's denial according to all three Synoptists) details are given in Mat xxvi 57 sqq., Mk xiv 55–65. Perhaps Jn xviii 19–23 refers to this also, unless John's object is to *correct* the Synoptists and show that the Denial took place while Jesus was before *Annas*.

The third, the formal meeting of the Sanhedrin, is *mentioned* by Mat xxvii 1 and by Mk xv 1. Luke here gives a report of its proceedings, which, however, closely resembles the account in Matthew and Mark of the 'second' trial.

(The relation of these Synoptic narratives to that of the fourth Gospel depends on the interpretation of the verse Jn xviii 24; whether the *aorist* there may be rendered as a *pluperfect*, and the whole phrase as a parenthesis. See Edersh., p. 548 note.) St John, writing much later, may have unconsciously transferred to Annas what the Synoptists rightly ascribe to Caiaphas. The problem would be simpler if we could assume (with Godet and others) that Annas and Caiaphas lived in different wings of the same palace. Edersheim (p. 548) considers this very unlikely.

Just possibly Luke's vague reference in *v.* 54 to 'the high priest's house' may mean the house of Annas (cf. the ambiguous notice of iii 2): if so, we have John and Luke here together again, as against the other two Evangelists.

(a) XXII 54–65 *Jewish Trial at Night; Peter's Denial*

The longest account of this is in Mat xxvi 57–75; next comes Mk xiv 53–65: important details of both of these are reproduced in Lk xxii 66–71 (the morning trial). The only important Lucan addition is in *v.* 61.

54 And they seized him, and led him *away*, and brought him into the high priest's house. But Peter followed afar off. 55 And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them. 56 And a certain maid seeing him as he sat in the light *of the fire*, and looking stedfastly upon him, said, This man also was with him. 57 But he denied, saying, Woman, I know him not. 58 And after a little while another saw him, and said, Thou also art *one* of them. But Peter said, Man, I am not. 59 And after the space of about one hour another confidently affirmed, saying, Of a truth this man also was with him: for he is a Galilæan. 60 But Peter said, Man, I know not what thou sayest. And immediately, while he

yet spake, the cock crew. 61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day, thou shalt deny me thrice. 62 And he went out, and wept bitterly.

63 And the men that held [1]*Jesus* mocked him, and beat him. 64 And they blindfolded him, and asked him, saying, Prophesy: who is he that struck thee? 65 And many other things spake they against him, reviling him.

[1] Gr. *him.*

54. *the high priest's house*, i. e. palace of Caiaphas—or possibly of Annas (see last note but one, p. 289).

Peter followed afar off. 'Love made him follow; fear, afar off.' This phrase is in all three Synoptists: the fourth Evangelist omits 'afar off' and adds that he was accompanied by another disciple known to the High Priest—probably St John himself.

56. *a certain maid.* The details of St Peter's denial are vivid and convincing in all four accounts, and afford a very typical instance of the kind of variation in detail which does not invalidate the witness on the main point. Here St Luke has (1) a maid, (2) a man, (3) a man: nearest to him, St John (1) the porteress, (2) the bystanders, (3) a kinsman of Malchus. St Mark (1) a maid, (2) the same maid, (3) the bystanders. St Matthew (1) a maid, (2) another maid, (3) the bystanders. Matthew and Mark say that St Peter began 'to curse and to swear.'

61. *the Lord turned, and looked upon Peter.* In this touch, given by him alone, Luke the Artist is at his highest. He has put the sublimest pathos into the simplest words.

63. *the men that held Jesus mocked him, &c.* As foretold by Himself, xviii 32. The 'spitting' mentioned there is specified here by Mat xxvi 67, 68, and Mk xiv 65. St Luke alone records a second mocking by Herod's soldiers; the other three Evangelists a third, by the legionaries of Pilate.

St Peter's denial has been a common Passion-subject of Art from early Christian times (Mrs Jameson, *Sacr. and Leg. Art*, pp. 201–202), even on the primitive sarcophagi, where the cock appears as symbol. Pictures of it are rare in the earlier Italian schools. His repentance was a congenial subject for Guercino's brush; and Murillo has a remarkably symbolic picture in the Louvre, wherein the ardour of repentance gives the Apostle an insight into the forthcoming sufferings of the Saviour, and he finds himself kneeling, suppliant for forgiveness, before a Christ bound to the scourging post and crowned with thorns.

The trial scene is depicted by Giotto in one of his Paduan frescoes. P. L. W. gives one by Fra Angelico. Mrs Jameson (*Hist. of O.L.*, vol. ii, pp. 49–51) describes that, and a picture by Gaudenzio Ferrari.

(b) **66–71** *Jewish Trial at Dawn ; the Great Confession*

Cf. Edersh. *L. and T.* ii, pp. 549 sqq.

66 And as soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes ; and they led him away into their council, saying, 67 If thou art the Christ, tell us. But he said unto them, If I tell you, ye will not believe : 68 and if I ask *you*, ye will not answer. 69 But from henceforth shall the Son of man be seated at the right hand of the power of God. 70 And they all said, Art thou then the Son of God ? And he said unto them, [1]Ye say that I am. 71 And they said, What further need have we of witness ? for we ourselves have heard from his own mouth.

[1] Or, *Ye say* it, *because I am.*

66. *as soon as it was day*: about 6 a.m.

the assembly of the elders of the people, &c. Commonly thought to mean a regular meeting of the Jewish Supreme Council, the Sanhedrin. Edersheim (*L. and T.* ii, p. 557) denies that it can have been such a formal meeting, but not that its acts were the acts of all the Sanhedrists.

67. *If thou art the Christ, tell us.* The Synoptists hardly give us overt ground for this challenge of the high priest ; but the fourth Gospel records the claim of Messiahship and Divine Sonship, as again and again suspected by the Jews in Jerusalem (Jn v 17–47, viii 56–59, x 33), so as to excite them to stone Him for blasphemy.

69. *from henceforth shall the Son of man, &c.* Cf. Mat xxvi 64, Mk xiv 62. This is a clear claim to Messiahship. He will pass immediately from death to glory. Indeed, according to Jn xiii 31, His glorification had already begun, when the traitor left the Upper Room.

70. *the Son of God.* Mk xiv 61, *The Christ, the Son of the Blessed.*

Ye say that I am. Cf. the answer to Pilate (Jn xviii 37), ' Thou sayest that I am a king.' Almost, if not exactly, equivalent to : ' I am, as you say.'

71. *What further need have we of witness ?* St Luke implies, what St Matthew and St Mark state, that they had, so far as their will and judgement were concerned, condemned Him to a death which they were powerless to inflict. Matthew makes it clear (cf. Godet, *ad loc.*) that this meeting was called to decide on the way and means of getting Him put to death. That was, to hand him over to ' the secular arm ' of the Roman Procurator on a charge that was likely to lead to a capital sentence (rebellion against Rome, kingly pretensions, xxiii 2). So in Mark (xv 1) it looks almost

as though the meeting had been called simply to bind Him and convey Him to Pilate. Edersheim points out (p. 557) that 'when Pilate bade them judge Jesus according to Jewish law (Jn xviii 31) they replied, not: that they had done so already, but, that they had no competence to try capital causes.'

(c) XXIII 1–7 *Roman Trial, before Pilate*

St Luke, like St Mark, does not specify the place. In Mat xxvii 27 and Jn xviii 28 it is named 'Praetorium,' and the latter (Jn xix 13) adds the further designation of 'the Pavement,' in Aramaic 'Gabbatha.' The probable scene (cf. Sanday, *Sacred Sites*, p. 54) is not Fort Antonia, but the palace of Herod the Great, where Gessius Florus (Jos. *B.J.* II xiv 8, 9) scourged his victims and gave them over to crucifixion. From this site the traditional place of the Crucifixion would be some 300 to 400 yards distant, outside the gate.

Prof. H. J. Cadbury (*Expositor*, June 1921, p. 439), regarding our Gospel as intended to be an 'Apology for Christianity' addressed to intelligent Gentiles, notes apologetic marks in his account of the Trial: (*a*) the greater distinctness of the accusation (*vv.* 2, 5); (*b*) the fourfold pronouncement of innocence (*vv.* 4, 14, 15, 22); and (*c*) Pilate's repeated efforts to release Jesus (*vv.* 16, 20, 22).

On 'Christ before Pilate' in Art, see Jameson, *Hist. of O.L.*, vol. ii, pp. 61–70. Tintoretto's representation in the Scuola de S. Rocco is one of the most deservedly famous. It has been reproduced by Mrs Jenner (*Christ in Art*, p. 132), who sees in it a rare expression of 'the divine reticence.'

XXIII And the whole company of them rose up, and brought him before Pilate. 2 And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is [1]Christ a king. 3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest. 4 And Pilate said unto the chief priests and the multitudes, I find no fault in this man. 5 But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even unto this place. 6 But when Pilate heard it, he asked whether the man were a Galilæan. 7 And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.

[1] Or, *an anointed king*

1. *before Pilate.* Pontius Pilatus was appointed by Tiberius fifth procurator of Judaea in A. D. 26, and recalled in A. D. 36 after an ill-judged and provocative measure in Samaria (Jos. *Ant.* XVIII iv 1, 2). Caligula banished him to Gaul, and he died in exile. Mount Pilatus, near Lucerne, witnesses to the tradition of his death there.

2. *We found this man, &c.* The first two Gospels specify no accusation, but imply that it involved a claim to be 'King of the Jews.' In the fourth the implication comes later (xviii 33); at first only the vague 'evil doer' (κακοποιός), extorted by Pilate's question. Here the charge is clear cut and logical: before Caiaphas Jesus had admitted His claim to Christhood: Christhood involved kingship, and this would form a tangible accusation in the Roman Court—*laesa maiestas*, treason. If He claimed political kingship it would follow that He desired to withhold the tribute. So they insolently add this charge, though from the incident of xx 21–26 they must have known it to be untrue. Thus they have a climax of three charges: (*a*) seditious teaching, cf. *v.* 5; (*b*) withholding of tribute; (*c*) claim to sovereignty.

3. *Art thou the King of the Jews?* This question is identically recorded in all four Gospels, and *implies* the specific charge of *v.* 2. The malignity of the accusation of political schemes, which our Lord studiedly avoided (cf. Jn xviii 36), lies in the fact that many of His accusers would have been followers if He had consented to head a political insurrection.

4. *I find no fault*: declaration of innocence repeated emphatically in the resumed trial (*vv.* 14, 22). The mere answer to his question could not have led to this conclusion. We must posit a further conversation such as is given in Jn xviii 33–37.

5. *all Judæa* suggests something more than the few days at Jerusalem recorded by the Synoptists, and gives corroboration to the fourth Evangelist's narrative of several visits to Jerusalem; cf. notes on iv 14, 15, and ix 51.

(d) 8–12 *Christ before Herod*

The interest of this incident lies in its undesigned consistency with the rest of the Gospel. It is in a line with St Luke's special interest in a knowledge of the Court of Herod (see note on viii 3): while the action of Pilate here described is explained by St Luke's previous allusion (xiii 1–3) to a recent outrage committed by Pilate on some of Herod's subjects. Herod doubtless protested at the time, and his protest, if carried further, might have compromised Pilate at Rome. Pilate is therefore on his guard not to offend again in the same way. He sees an opportunity (*a*) of shifting his responsibility for a decision, and (*b*) of patching up his quarrel with Herod. In the latter he succeeds, but not in the former.

'The inclusion of the story how Herod treated the Good Physician with cynical generosity must be held to illustrate the

excellence of St Luke's historical information rather than his credulity or inventiveness' (Prof. Burkitt, *The Gospel History and its Transmission*, Preface).

8 Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some [1]miracle done by him. 9 And he questioned him in many words; but he answered him nothing. 10 And the chief priests and the scribes stood, vehemently accusing him. 11 And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. 12 And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves.

[1] Gr. *sign.*

8. *hoped to see some miracle.* His conception of Christ was that of an essentially savage nature, that He was just what He had refused to be at the third temptation (iv 9–12) and as often as he had refused a mere 'sign' (xi 16, 29 sqq.)—viz. 'a thaumaturge' or popular miracle-worker.

9. *answered him nothing.* Treating Herod with the contempt he deserved.

11. *mocked him.* St Luke omits the subsequent mocking by Pilate's Roman soldiers, narrated by the other three Evangelists, and the 'purple robe' with which they clothed him. This 'gorgeous apparel' has by some been interpreted as the 'white robe' of a 'candidate' for monarchy. The word tells us nothing as to its colour. The purpose of the two robes was the same, to make fun of His claim to be 'a King.'

12. *became friends.* One of the most ironical situations in the world's history.

(e) 13–25 *Roman Trial Resumed; Pilate's Condemnation*
Mat xxvii 15–26, Mk xv 6–15, Jn xviii 29—xix 16

St Luke's account is substantially the same as that of the other two Synoptists, though it differs a good deal in the telling. St John's account is more circumstantial, and designed to bring out points passed over by the other Evangelists, e. g. the distinction between Pilate's conversations with the Jews outside and with the Prisoner within the Praetorium. St Matthew's important contribution is the message from Pilate's wife (xxvii 19) which may well have stimulated the Procurator to further futile efforts for the release.

13 And Pilate called together the chief priests and the rulers and the people, 14 and said unto them, Ye brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him: 15 no, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death hath been done by him. 16 I will therefore chastise him, and release him.[1] 18 But they cried out all together, saying, Away with this man, and release unto us Barabbas: 19 one who for a certain insurrection made in the city, and for murder, was cast into prison. 20 And Pilate spake unto them again, desiring to release Jesus; 21 but they shouted, saying, Crucify, crucify him. 22 And he said unto them the third time, Why, what evil hath this man done? I have found no cause of death in him: I will therefore chastise him and release him. 23 But they were instant with loud voices, asking that he might be crucified. And their voices prevailed. 24 And Pilate gave sentence that what they asked for should be done. 25 And he released him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.

[1] Many ancient authorities insert ver. 17 *Now he must needs release unto them at the feast one* prisoner. Others add the same words after ver. 19.

14. *having examined him before you*: implies more than is given us in *vv.* 2–7. St Luke brings out very clearly the verdict of 'not guilty' which preceded the delivery up to crucifixion. Cf. note on *vv.* 1–7.

15. *nor yet Herod.* This is a new factor, by the introduction of which Pilate hopes to gain his point without shouldering too much responsibility.

16. *chastise him, and release him.* A cowardly compromise (repeated later, *v.* 22b) which Pilate's conscience could surely not approve. If He were innocent, why 'chastise' Him: if guilty, why 'release' Him? The proposed scourging—a most cruel chastisement—is to appease His would-be murderers with a sight of His blood.

17. [*Now he must needs release unto them at the feast one prisoner*] is relegated to Margin in R.V. An insertion from Mat xxvii 15.

18. *release unto us Barabbas.* The dramatic contrast between the murderer released and the Innocent crucified is well brought out

(cf. *v.* 25). But for the reason of their cry—the custom of release of a prisoner at the festival and the disappointment of Pilate's hope to use this for the release of Jesus—we have to look to the other three Gospels. As Papini points out (pp. 514, 515) there was only one alternative to Jesus the Jews would have accepted, and that was *Pilate himself*. It was his clear duty to face delation to Tiberius. At the worst he would only have suffered what he did suffer at Caligula's hands a few years later, and he would have had the consolation of a good conscience.

21. *they shouted, saying, Crucify, crucify him.* St Luke makes it abundantly clear that Pilate's cowardly action was due to fear of the Jewish crowd: cf. *v.* 23. St John (xix 16) gives us an insight into the reason of his fear—not so much the dread of a bloody tumult—he had his methods of dealing with such—as the fear of an accusation before Tiberius. 'If thou release this man, thou art not Caesar's friend.' St John adds the hypocritical cry of the Chief Priests, 'We have no king but Cæsar' (xix 15), to which St Matthew adds Pilate's hand-washing, and the terrible imprecation of the people (Mat xxvii 25), 'His blood be on us, and on our children!' If the 'Great Refusal' of Dante's *Inferno* (iii 59) has any scriptural analogue or reference, Pilate is surely a more appropriate subject than the 'Ruler' of xviii 18? See note there.

(f) 26–32 *The Way to Calvary*

The traditional *Via Dolorosa* lies on the line from the Tower of Antonia. If Herod's Palace be the place of judgement (see note on *v.* 1) the route will need revision. The sacred sites were the scene of pilgrimages from at least *circa* A. D. 170 (Melito, ap. Euseb. *H.E.* iv 26, 14): but the fourteen 'Stations of the Cross' are of much later date. An indulgence was decreed for them by Innocent XI (1691–1700). Four of these stations—the meeting with the Blessed Virgin, and with Veronica, and the Second and Third Falls—have no ground in the Gospels. Of the remaining ten St Luke records eight (if a fall under the Cross be implied in *v.* 26) and one (see *vv.* 27 sqq.) is peculiar to him. On the 'Stations in Art,' see Jameson, *Hist. of O.L.*, vol. ii, pp. 120–123.

26 And when they led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.

26. *laid hold upon*: they had the power to '*commandeer*' labour for such a task. Matthew and Mark use the technical word ἀγγαρεύειν.

Simon of Cyrene. The Cyrenians had a Synagogue of their own at Jerusalem (Ac vi 9). N.T. references to this Simon are all doubtful except that of Mk xv 21, where he is described as 'father of

Alexander and Rufus,' who were therefore Christians well known to the first generation. In Rom xvi 13 a Rufus is mentioned, and his mother—who may be this Simon's widow—and in Ac xiii 1a 'Symeon' next to 'Lucius of Cyrene.'

The cross-bearing forms three of the subjects of the traditional 'Station' pictures: (1) carrying, (2) first of three falls, (3) meeting with B.V.M. It has been a favourite subject from Giotto onwards. The National Gallery has three Station pictures, by Ribalta (No. 2930), Pedrini (3097), and Borgognone (1077 B). 'Cross-bearings' by Gaddi (Sta Croce, Florence) and Giorgione (at Boston) are described by Mrs Jenner, *op. cit.*, pp. 89, 128.

27–31. The Daughters of Jerusalem: a very characteristic incident peculiar to this 'Gospel of Womanhood' (cf. note on viii 1–3). This is St Luke's own 'Station of the Cross.'

27 And there followed him a great multitude of the people, and of women who bewailed and lamented him. 28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. 29 For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. 30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. 31 For if they do these things in the green tree, what shall be done in the dry?

28. A kind of *a fortiori*. Jesus reciprocates, and more than reciprocates, their sympathy. 'There will be something to weep for, a few decades hence, for which I have wept (xix 41)—more terrible by far than my brief sufferings gladly borne.' The more terrible because the doom of sin, invoked by the Jews themselves (Mat xxvii 25).

29. *Blessed are the barren*: 'for they shall not suffer in their children': a final and grim Beatitude (Papini, p. 530).

31. *the green tree . . . the dry.* Variously interpreted (*a*) If the Romans treat me—admittedly innocent—thus, how will they treat the guilty, with just cause of anger? (*b*) If Jerusalem is responsible for such deeds in time of prosperity, what will she be capable of in the distressful days to come—when her cup of iniquity shall be full? Cf. Ezek xv 1–5.

32. The Two Malefactors: cf. *vv.* 39–43.

32 And there were also two others, malefactors, led with him to be put to death.

32. *And there were also two others, malefactors, led with him.* Texts here vary very much, trying, in various ways, to avoid 'numbering' Jesus 'among the transgressors' (Isa liii 12), which the original—without any thought of blasphemy—does. These two, according to Matthew and Mark, were λῃσταί, highway robbers, or bandits: the word which our Lord had used in indignant scorn to His captors, when He saw the 'swords and staves' in the Garden (xxii 52); and His enemies had probably schemed this companionship in order to suggest that He was a criminal of like sort. But see Plummer's note, *ad loc.*

(4) 33–56 The Death and Burial

(a) 33–49 *The Crucifixion and Death*

33–38. Christ Crucified.

33 And when they came unto the place which is called [1]The skull, there they crucified him, and the malefactors, one on the right hand and the other on the left. 34 [2]And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots. 35 And the people stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself, if this is the Christ of God, his chosen. 36 And the soldiers also mocked him, coming to him, offering him vinegar, 37 and saying, If thou art the King of the Jews, save thyself. 38 And there was also a superscription over him, THIS IS THE KING OF THE JEWS.

[1] According to the Latin, *Calvary*, which has the same meaning.
[2] Some ancient authorities omit *And Jesus said, Father, forgive them; for they know not what they do.*

33. *the place which is called The skull* (A.V. 'called Calvary,' from Vulg. *Calvaria*). The other three Evangelists give the Aramaic equivalent 'Golgotha'—probably from some association attached to the place, e. g. as a Roman place of execution. Dr Sanday inclines to the traditional site of this and of the Holy Sepulchre—the one recovered by Constantine in A.D. 356. A rival site, supported by Gen. Gordon and Col. Conder, is that on the north side of the city, a 'skull shaped' hillock above 'Jeremiah's grotto,' near the place of *Jewish* execution. But (*a*) there is no reason to identify the Roman and Jewish places of execution, and (*b*) it is not till comparatively late that the place of crucifixion is pictured as a 'hill' (Sanday, *Sacred Sites*, pp. 67–77; Hastings' *D.B.*, art. 'Golgotha').

34. *Father, forgive them*: 'He made intercession for the transgressors' (Isa liii 12). This Gospel records three of the 'Seven Words'

from the Cross: St John three more. St Matthew and St Mark unite in recording only the most difficult of the utterances, 'My God, my God, why hast Thou forsaken me?'

St Luke's 'Words' are the first (here), the second (*v.* 43), and the last (*v.* 46). It is worth noting that the first and last are in substance reproduced in St Luke's record of the last utterances of the first martyr, St Stephen: 'Lord, lay not this sin to their charge' (Ac vii 60), and 'Lord Jesus, receive my spirit' (Ac vii 59).

This verse was rejected by Westcott and Hort, on the ground of poor MS authority (cf. R.V. Marg.): but it has early Patristic attestation (Irenaeus, Origen), and the proportional weight now given to that is greater than it was.

But the verse itself is its own best attestation. It has the ring of genuineness, and is undoubtedly genuine *history*, if not a part of Luke's Gospel: just as is the *Pericope Adulterae* (see on xxi 28) even if it belong to neither fourth Gospel nor third. If Codex Bezae (D) be accepted, these words will stand, as also the record of the 'Bloody Sweat' and the Angelic Succour (xxii 43, 44).

Here also, as in xxiv 43, 44, there is a second line of defence: because the sayings have not only the ring of genuineness, but are characteristically *Lucan*, and doubly so when read with Ac vii 59, 60.

for they know not what they do: this clause limits indeed the range of the forgiveness, as Papini points out; but is postulated by the impossibility of absolution of evil openly willed, without guarantee of penitence (p. 534). Our actions are called forth—as is emphasized by the work of psycho-analysis—by so many underground movements within our nature that there is little evil-doing in the world into which ignorance does not enter, in some degree, as a factor. No one save Jesus Himself could estimate that day's work in true perspective. And because this is so, He prays not only for the Roman soldiers, driving the nails into His hands and feet, but for His malicious foes among the Jews.

Less than two months afterwards Peter will call some of these to repentance with the plea: 'And now, brethren, I wot that in ignorance ye did it, as did also your rulers. . . . Repent ye therefore . . .' (Ac iii 17, 19).

they cast lots. The garments of one executed were the perquisites of the soldiers on duty. St John, who was present, gives further details, and adduces the text of Ps xxii 18:

> They parted my garments among them,
> And upon my vesture did they cast lots.

which the Synoptists cite, as it were, without 'quotation marks.'

35. *And the people stood beholding . . . And the rulers scoffed.* In the Greek text the two words *beholding* and *scoffed* stand in juxtaposition, and together form a quotation from Ps xxii 8 (θεωρῶν ἐξεμυκτήριζον). This episode of the Crucifixion is, in fact, in all four Evangelists, a kind of acted commentary on that great Psalm.

let him save himself. No doubt He could have done, had He been willing to reject 'the cup' (xxii 42) at the last moment. In the person of these Jewish leaders Satan is making his last great assault; on the lines of the former attacks (iv 9, xxii 42). If He cannot rescue Himself, they assume it is for want of power; whereas it is the power of His redeeming love that alone has placed Him and keeps Him on the Cross.

if this is the Christ of God, his chosen. 'This' (οὗτος) is contemptuous (cf. xiv 30). We can see them pointing the finger of scorn at the helpless-looking, humiliated, and tortured figure. 'The Christ of God' as in Peter's confession (ix 20), the 'chosen' as in the Voice at the Transfiguration (ix 35). Matthew and Mark prefix to the 'chief priests'' mocking that of the passers-by, and Matthew adds to the former a taunt which echoes yet another verse of the Crucifixion Psalm (Ps xxii 8) the opening verse of which both he and Mark record as an utterance of the Crucified (Mat xxvii 46, Mk xv 34).

36. *the soldiers also mocked him.* St Luke alone mentions this. Their mockery, as he expresses it, was a milder following of the violent example of the Jews.

offering him vinegar: recalling another Psalm (lxix 21). Matthew and Mark record a later offering of the same sour wine (Mat xxvi 48, Mk xv 36).

38. *a superscription.* It was written on a board which the condemned carried by a cord round his neck on the way to execution; after which it was nailed up over his head. In this case St John says it was inscribed in three languages—Hebrew, Greek, and Latin (Jn xix 20). St Luke's version probably represents the Greek form. From the altercation between Pilate and the Jewish leaders which St John there records, it would seem that Pilate dictated it as a deliberate insult to them. St Luke evidently regards it as an insult to Christ also.

39–43. The Penitent Robber. This episode, like xxii 43, 44 and xxiii 34, is peculiar to St Luke, and very characteristic of him: but—unlike the case of those passages—there is no doubt here of the genuineness of the text. Codex Bezae has, indeed, a somewhat different reading in *v.* 39 and an addition in *v.* 41, but there is no question as to the episode as such.

Here is exhibited Jesus, in whose ears the derisive challenge, 'Save!'—'Save!'—'Save!' has been ringing (*vv.* 35, 37, 39), winning His first-fruits as Saviour upon the Cross itself. Here is exhibited also the first and last open championship of the Crucified on that day of loneliness—for Pilate's pitiable attempts can hardly be counted as such.

39 And one of the malefactors which were hanged railed on him, saying, Art not thou the Christ? save thyself and us.
40 But the other answered, and rebuking him said, Dost thou

not even fear God, seeing thou art in the same condemnation ? 41 And we indeed justly ; for we receive the due reward of our deeds : but this man hath done nothing amiss. 42 And he said, Jesus, remember me when thou comest [1]in thy kingdom. 43 And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

[1] Some ancient authorities read *into thy kingdom.*

39. *one of the malefactors . . . railed on him.* Matthew and Mark say both of them railed. Perhaps both did at first, and Dysmas (to call him by his traditional name) was softened by the bearing of Christ, and especially by the expression of forgiveness in *v.* 34. Papini (p. 543) surmises that the two robbers were jealous because they were not, as He, relieved of the weight of their crosses in the procession, and also because their companion was so obviously the focus of all attention and interest.

Art not thou the Christ ? he mimics the railing of the rulers, *v.* 35.

40–42. *But the other answered.* These verses are extraordinarily rich in implications. N.B. (*a*) his innate religious sense (' Dost thou not even fear God ? '—the first step in repentance) ; (*b*) his admission of his own criminality, and of the justice of his punishment ; (*c*) his bold championship of Jesus and recognition of His innocence ; (*d*) his acceptance of the Crucified as Messiah, and belief in His kingdom beyond the grave. In a very short time his spiritual outlook had expanded and his belief matured, till he had outdistanced the most intimate of the disciples with their two years' close companionship and special training.

42. *Jesus, remember me.* The true reading : not as A.V. The only place where our Lord is so addressed by an individual in the Gospels : it sounds ' familiar ' ; and it has been suggested by Dr Lock (in an Address on the ' Seven Words ') that the two companions in crucifixion may have been companions and comrades when young, in Galilee. The robber might, however, have read the name on the ' superscription ' (*v.* 38), as also the word ' King.'

in thy kingdom : or *into* thy kingdom. The reading is doubtful ; the meaning, ultimately, the same.

43. *Verily I say unto thee.* The asseverative *ἀμήν*, common in the fourth Gospel in reduplicated form, occurs six times in St Luke, scattered over the whole Ministry, in utterances of solemn import—iv 24, xii 37, xviii 17, 29, xxi 32, xxiii 43. Here it ushers in one of the most momentous sayings ever uttered.

To-day shalt thou be with me in Paradise. Since the imagery of the Parable of Dives and Lazarus cannot be pressed (cf. note on xvi 19–31) as a picture of the World Beyond, this is the surest and the most definite revelation that has been given us as to the life after death.

with me in Paradise. ' Paradise,' a word of Persian origin

= 'Park' or 'Pleasure-garden,' used in LXX for the 'Garden of Eden,' is used here, clearly, as equivalent to the 'Abraham's bosom' of xvi 22 as the place, or state, of the righteous departed awaiting the resurrection. Our Lord's presence in the abode of departed spirits (cf. 1 Pet iii 19) must have had, so to speak, a special quality during the hours between His death and His resurrection, in which Christian tradition placed the 'Harrowing of Hell.'

But that Christ's followers from the first believed that they, like Dysmas, would meet Him there at death, is clear from St Stephen's dying words (Ac vii 59) and St Paul's confident phrase—penned when he was facing a probably imminent martyrdom—'to depart and be with Christ,' which 'is very far better' (Phil i 23). According to the age-long Christian belief and prayer it is Christ's presence there which gives the faithful departed 'refreshment, light, and peace.'

St Paul, in one place, uses 'paradise' for a region of Heaven itself (2 Cor xii 4), and it is possible that the same meaning attaches to it in Rev ii 7. This confusion of the name has persisted. Dante treats of the 'Earthly Paradise' (Garden of Eden) in the last cantos of the *Purgatorio*; of 'Heaven' in the *Paradiso*.

Our Lord's prompt answer, granting much more than was asked, makes it perilous for us to deny the possibility of a sincere and efficacious death-bed repentance. So Conradin, dying excommunicate and fighting against the forces of the Church, can say (*Purg.* iii 122), 'The Infinite Goodness hath so wide embrace that it receiveth whosoever turneth unto it':

> . . . La bontà infinita ha sì gran braccia,
> Che prende ciò che si rivolge a lei.

But any glib confidence in its possibility for ourselves is ruled out by the spectacle of the other Robber, precisely similarly situated, dying defiantly out of touch with the Saviour.

44, 45. The Three Hours' Darkness. This is noted by all three Synoptists, as lasting from 12 noon to 3 p.m. St Mark (xv 25) states that the crucifixion began at the third hour (9 a.m.). The 'Lesser Hours' of Christian devotion, *Tierce*, *Sext*, and *None*, were based on these points in our Lord's Passion.

During the first three hours (9 a.m. to 12) probably occurred all that St Luke has recorded hitherto, including the first and second 'Word from the Cross,' together with the farewell Word to His Mother and the Beloved Disciple in Jn xix 25, 26.

During the Darkness—perhaps near its end—we must place the fourth Word, recorded by Matthew and Mark alone: *My God, My God, why hast thou forsaken me?* The omission of this mysterious utterance of the Sin-bearer is a clear sign that Luke has not here made systematic use of the Marcan source. It is only partially compensated by his unique emphasis on the Agony in the Garden.

The Rending of the Veil (*v.* 45) is associated in Matthew and Mark with that 'central' or fourth Word.

After the Darkness we may place St John's fifth and sixth Words (Jn xix 28–30) and St Luke's seventh Word (*v.* 46).

44 And it was now about the sixth hour, and a darkness came over the whole [1]land until the ninth hour, 45 [2]the sun's light failing: and the veil of the [3]temple was rent in the midst.

[1] Or, *earth* [2] Gr., *the sun failing.* [3] Or, *sanctuary*

44. *a darkness.* Symbolical of, and appropriate to, the final victorious struggle of the 'Light of the World' with the 'Powers of Darkness.' Cf. Col ii 15.

45. *the sun's light failing*, i. e. from 'eclipse' (the equivalent of the Greek word), which, as a matter of fact, could not be during a full moon; or from gross and extraordinary atmospheric disturbance. This is doubtless one of the grounds on which mediaeval writers based their belief that the weather was affected by demoniacal agency (cf. note on viii 24). But the traditional symbolism of Art makes the sun hide his face in shame and sorrow at the outrage upon his Creator.

the veil of the temple: the heavy curtain, or rather curtains—for there were two, a cubit apart—that hung between the Holy Place and the Holy of Holies. These veils (see Edersheim, *L. and T.* ii, pp. 610–612) were of enormous size, 60 ft. × 30 ft., and were reputed to need 300 priests to manipulate each. Edersheim sees a 'distorted version' of this occurrence in Tacitus (*Hist.* v. 13), Josephus (*B.J.* VI v 3), the 'Gospel according to the Hebrews' (Jerome on Mat xxvii 51), and the Talmud. Plummer (*ad loc.*) points to Ac vi 7 as suggesting the Evangelists' source of information: the 'great company of the priests' who very early joined the Church. If we may venture to discuss the symbolism of such an event, it might point (*a*) to the coming destruction of the Temple (cf. Josephus and Talmud above) and, beyond that, (*b*) the opening of access to the Holiest Place by the blood of Jesus (Heb x 19, 20). All that the whole Jewish system meant, all that was implied in the separation between God and man, came to an end.

It is natural to connect the 'rending' with the *earthquake* mentioned by Mat xxvii 51.

46–49. The End.

46 [1]And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost. 47 And when the centurion

[1] Or, *And Jesus, crying with a loud voice, said*

saw what was done, he glorified God, saying, Certainly this was a righteous man. 48 And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts. 49 And all his acquaintance, and the women that followed with him from Galilee, stood afar off, seeing these things.

46. *when Jesus had cried with a loud voice.* This loud cry is mentioned by all three Synoptists, and may be identical with the 'sixth Word' of Jn xix 30—the triumphal shout: 'It is finished.' This shows that He was not dying of mere exhaustion. Indeed, such an utterance as Jn x 17, 18 strongly suggests (and is corroborated by St Matthew's strange expression 'he yielded up his spirit') that our Lord's will-power was being intensely exerted in the opposite direction from that of a normal dying man, in whom nature struggles against dissolution. He *gave up* His life, not let it ebb from Him. *Oblatus est quia ipse voluit.* None of the Evangelists says simply 'He died.'

Father, into thy hands I commend my spirit: cf. 1 Pet iv 19. A voluntary act (see note above), and cf. also Jn xix 30. This is one of the instances (cf. notes on xxii 27 and 32) in which St John records the *act* and St Luke the *word*.

commend (παρατίθεμαι) is the regular word for depositing something valuable *with a friend*.

47. *when the centurion saw what was done.* The officer in charge of the execution and of the quaternion of soldiers. On centurions see note on vii 2. This man, whose name in tradition is Longinus, was converted by the manner of Christ's death (Mk, Lk) and by the accompanying portents (Mat).

Certainly this was a righteous man: cf. *v.* 41. Matthew and Mark have 'a son of God'—both may be true, or they may be varying reports of an exclamation that was in any case a convinced vindication of the supposed malefactor.

48. *that came together to this sight.* The immense Passover crowds felt a revulsion of feeling, and showed striking signs of remorse. They came to it as a 'spectacle' (θεωρίαν), but were overwhelmed rather than entertained.

49. *stood afar off*: (we should translate 'But' for 'And') in contrast to the crowds who surged up and went away remorseful. Mk xv 40 names three of these women, Mary Magdalene, Mary mother of James, and Salome, and speaks of them in terms which suggest identification with the ministering ladies of viii 3. Mary, wife of Clopas, and Mary Magdalene are specified by St John as standing 'by the cross' with the 'disciple whom He loved,' earlier in the day.

seeing these things. Here also, in the word used, is a contrast with *v.* 48. To His friends it was no spectacle.

Supreme among subjects of Christian Art stands the Crucifixion ; whether we consider the imaged Christ sculptured (i.e. the Crucifix) or the painted representation. The earlier painters viewed it more symbolically, and less historically or dramatically. The celebrated pictures by Perugino, in Florence and at Petrograd, are of this kind, and the strangely beautiful Antoniello da Messina in the National Gallery (No. 1166, reprod. by P. L. W.). Tintoretto introduces the more dramatic view, and with later painters it is common. The attitude of the penitent robber shows that St Luke is followed. There is a memorable representation by Luini—on the rood-loft of S. Maria degli Angioli at Lugano : vast and realistic but devotional. Velasquez' celebrated picture representing the Cry of Desolation (Mk xv 34) has been described as 'the climax of religious art in Spain' (Jenner, *op. cit.*, p. 147). In the pictures of the Entombment, and the *Pietà* or sorrow over the dead Christ, painters from Giotto onwards have placed the climax of the passionate sorrow of B.V.M., rather than during the crucifixion. There is a beautiful F. Francia in the National Gallery, and a most striking 'Mourning over the dead Christ,' by a French painter of the nineteenth century. On pictures of the Crucifixion see further, Jameson, *Hist. of O.L.*, vol. ii, pp. 136–212, and on the Crucifix, *ib.*, pp. 325–330.

(b) 50–56 *The Entombment*

On the whole subject of the Entombment see an interesting article by C. H. Turner in *C.Q.R.*, vol. lxxiv, pp. 288–310 (July 1912), where the authenticity and consistency of the fourfold account of our Lord's sepulture are defended against the attack of K. Lake (*Historical Evidence for the Resurrection of Jesus Christ* : Williams & Norgate 1907).

The Marcan account would seem to be derived from one eyewitness (Joseph), to which St John has added details from another eyewitness (Nicodemus) (cf. Turner, *op. cit.*, p. 301). Anything material added by St Luke may perhaps be due to Joanna, whom he alone mentions (xxiv 10).

50 And behold, a man named Joseph, who was a councillor, a good man and a righteous 51 (he had not consented to their counsel and deed), *a man* of Arimathæa, a city of the Jews, who was looking for the kingdom of God : 52 this man went to Pilate, and asked for the body of Jesus. 53 And he took it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain. 54 And it was the day of the Preparation, and the sabbath [1]drew on. 55 And the women, which had come with

[1] Gr. *began to dawn.*

him out of Galilee, followed after, and beheld the tomb, and how his body was laid. 56 And they returned, and prepared spices and ointments.

And on the sabbath they rested according to the commandment.

50. *a man named Joseph, . . .* (**51**) *of Arimathæa.* This is added by all four Evangelists to distinguish him from the other persons of that name known to the early Church, viz. our Lord's foster-father (Lk i 27) and His 'brother' (Mk xiii 58), Barsabbas (Ac i 23), and Barnabas (Ac iv 36). Arimathea is usually identified with Ramathaim (1 Sam i 1), the birth-place of Samuel. A well-known legend brings St Joseph over to Britain and to Glastonbury with the 'Holy Grail.'

a councillor, i. e. member of the Sanhedrin, like Nicodemus (Jn vii 50) whom the fourth Evangelist associates with him in the burying of the Lord. C. H. Turner thinks that these two were among the deputation sent by the Sanhedrin to Pilate (Jn xix 31 sqq.) to ask that the three crucified ones should be put to death and taken down before nightfall, lest the Deuteronomic Law should be broken (Deut xxi 22, 23) by the victims being left hanging all through the approaching Sabbath: and that Joseph, on his own account, asked for the Body of the Saviour that he might dispose of it reverently (see *v.* 52).

a good man and a righteous . . . Here St Luke greatly expounds the narrative; St Mark simply describes Him as a 'well-to-do (εὐσχήμων) councillor,' using a word applied repeatedly by St Luke to 'gentlefolk' in the Acts (Ac xiii 50, xvii 12). Unless St Luke is drawing on another source (? Joanna or Philip), he expands the Marcan notice in a *moral* sense.

51. *looking for the kingdom*: like Simeon and Anna (ii 25, 38). St Matthew goes further and says he had 'become a disciple': not, however, presumably one of the recognized band (cf. 'secretly,' Jn xix 38) else the holy women would surely have co-operated with him and not acted separately.

53. *he took it down.* Here the fourth Gospel inserts mention of the co-operation of Nicodemus, bringing 100 lb. weight of spices, myrrh, and aloes.

wrapped it in a linen cloth. '*Clean* linen' says St Matthew, and St Mark states earlier (xv 46) that Joseph bought it for the occasion. He uses a different verb ('swathed'). This is one of the rare instances where the first and the third Gospel vary the phraseology of the second by adopting the same synonym for the Marcan word. C. H. Turner thinks it points to Luke having seen the first Gospel 'at some very late stage of the composition of his own . . . and that he borrowed from it just a touch here and there' (*op. cit.*, p. 302).

in a tomb that was hewn in stone. This is vaguer than the Marcan

phrase, which makes clear that it was 'hewn out of the rock.' Like the 'cave' in which Lazarus had been buried (Jn xi 38) it had a removable stone laid against the orifice (*ib.* xi 41). St Luke may not have realized all the details. Dr Sanday on the whole decides (*Sacred Sites*, pp. 76, 77) for the traditional site of the Holy Sepulchre. The tradition, however, does not go back beyond A. D. 356, when Constantine cleared away Hadrian's Temple of Venus, which must have diverted second-century pilgrims from the spot.

where never man had yet lain. St Luke adds this to the Marcan account. St John adopts it (xix 41) and adds that it was 'in a garden' 'in the place where he was crucified.' St Matthew tells us that it was Joseph's *own* new tomb. 'He who had lain in a Virgin's womb, and had been wrapped after death in virgin linen,' was fitly 'laid also in a virgin tomb.'

St Luke characteristically omits mention of the 'stone' here, as he means to refer to it later on (xxiv 2).

54. *the day of the Preparation*, i. e. Friday. παρασκευή is the name for Friday in the early Church writers. St John mentions the day here (xix 42) and also earlier (xix 31), as the ground for the deputation to Pilate.

55. *the women*: including, presumably, the 'two Maries' and Joanna of xxiv 4; cf. viii 2, 3. Matthew and Mark specify Mary Magdalene and another Mary (not the Blessed Virgin): the text here seems to suggest a larger group. The fourth Gospel (Jn xix 25) names *three* Maries at the foot of the Cross.

beheld the tomb, and how his body was laid. Peculiar to St Luke, this touch may have been derived from Joanna.

XXIV THE TRIUMPH

(1) 1–12 Resurrection and First Appearances
(2) 13–43 Walk to Emmaus, and Appearance in Upper Room
(3) 44–53 Summary, to the Ascension

St Luke's account of these final events is remarkably independent of the other three narratives. Of the 53 verses there are only 16 which are in any sense paralleled in any of the other Gospels, and in these the parallel is not perfect.

The first section, xxiv 1–12, has most of these coincidences (*vv.* 1–6 and 9,10 are partly paralleled). All four Evangelists agree (*a*) in giving no picture of the act or process of resurrection itself, and (*b*) in making the first evidence arise out of the visit of the women to the tomb at early dawn, in which they found the great stone moved, and (*c*) in recording that angels were seen before the Lord Himself.

But there are bewildering variations in the accounts. In the second section, xxiv 13–43, all the first 22 verses, describing the appearance of the Lord to Cleopas and his companion, are entirely

peculiar to St Luke, though the appendix to St Mark (xvi 12, 13) summarizes this episode. The following 7 verses (xxiv 36–43) evidently refer to the same appearance in the Upper Room which is described by St John in xx 19–23 and summarized in the appendix to St Mark (xvi 14 sqq.). But St Luke's details differ considerably from those given in the fourth Gospel. Finally, Lk xxiv 44–51 describes the Ascension, in common with [Mk] xvi 19 : but it is possible that all the details of [Mk] xvi 9–20 were really taken from the third Gospel (cf. Bennett and Adeney, *Biblical Introduction*, pp. 302, 303).

As to the problems of harmonizing which arise out of the four resurrection narratives, the reader may be referred to Westcott (on Jn xx 1), to Plummer's admirable note *ad loc.* (p. 546), and the present writer's *Evidences of Christianity* (2nd ed., Rivingtons 1913), ch v, esp. pp. 95–97 ; and Dr Hermitage Day, *The Evidence for the Resurrection* (S.P.C.K. 1906). It is no paradox to say that the difficulty of harmonizing the various resurrection narratives is in itself a security for their general truthfulness. Dishonest witnesses would have made the evidence more ' harmonious ' (Plummer). Attempts at harmonies—which can never be more than conjectural because of the gaps in our knowledge—show quite sufficiently that the discrepancies in the accounts (which are most marked in St Luke) are not inconsistent with the general truth of the story : and one feature brought out in each narrative is emphatically reassuring—the *incredulity* of the earliest witnesses. There is no suggestion of ' excited expectancy ' such as might have induced hallucination.

In two ways this section prepares for the Acts : (*a*) its general theme, the genuine Resurrection of Jesus Christ, is the main theme of St Peter's early preaching (Ac ii 24 sqq., cf. iv 10) ; so too St Paul at Athens preaches ' Jesus and the Resurrection,' while in Ac i 22 (as Lk xxiv 48) the primary function of the Apostolate is to be ' witnesses of the Resurrection.' (*b*) The Lord's parting injunction is fraught with a promise—the promise of Pentecost—the climax to which (see Introd., pp. xxvi, xxxvii), in a sense, the Gospel leads up. The last verse of the Gospel, with its note of ' joy and praise,' breathes intensely the atmosphere of the Holy Spirit, whose presence indeed broods over the Gospel from its opening page, and over the Acts, which Renan called ' un livre plein de joie.'

(1) 1–12 The Resurrection and First Appearances

Here is a characteristic ' transposition,' in which St Luke differs in his order from Matthew and Mark. They both (Mk xvi 1–8, Mat xxviii 1–8) *name* the women *before* describing their visit. This is one of eleven instances of transposition of material noted by Sir John Hawkins in *Oxf. Stud.*, pp. 81–84 (see preliminary note on the Passion Narrative, above, p. 247 sq.). These transpositions—not least when, as here, they involve nothing of importance—go to

show that St Luke has not made the same kind of use of the Marcan source in these later chapters as in the earlier part of the Ministry.

(a) 1–11 *The Women at the Sepulchre: The Empty Tomb*

XXIV But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared. 2 And they found the stone rolled away from the tomb. 3 And they entered in, and found not the body [1]of the Lord Jesus. 4 And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel: 5 and as they were affrighted, and bowed down their faces to the earth, they said unto them, Why seek ye [2]the living among the dead? 6 [3]He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 7 saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. 8 And they remembered his words, 9 and returned [4]from the tomb, and told all these things to the eleven, and to all the rest. 10 Now they were Mary Magdalene, and Joanna, and Mary the *mother* of James: and the other women with them told these things unto the apostles. 11 And these words appeared in their sight as idle talk; and they disbelieved them.

[1] Some ancient authorities omit *of the Lord Jesus.* [2] Gr. *him that liveth.*
[3] Some ancient authorities omit *He is not here, but is risen.*
[4] Some ancient authorities omit *from the tomb.*

1. *But on the first day, &c.* The previous clause, beginning 'And on the Sabbath . . .' (xxiii 56b), is really part of the same sentence, as is marked in the arrangement of paragraphs in R.V. Strictly, the chapter should have begun there.

Here again is a momentous notice (cf. notes on xxii 20, 40). The 'First Day' seems to have been continuously (if at first informally) observed by Christ's disciples (see Ragg, *Evidences of Christianity*, pp. 120, 121) since the octave of the Resurrection (Jn xx 26, 1 Cor xvi 2, and ? Rev i 10), and gradually to have superseded, even for Jewish Christians, the observance of the Saturday-sabbath. By the time of Ignatius (*circa* A. D. 110) 'keeping the Sabbath' means Judaizing, and has become a reproach among Christians. Thus we have in the Christian Sunday a piece of continuous evidence for the primitive belief in the reality of our Lord's Resurrection.

at early dawn. The variations in the four accounts are typical of the character of independent evidence. Mk xvi 2 'when the sun

was risen.' Mat xxviii 1, 'as it began to dawn.' Jn xx 1 (of Mary Magdalene alone), 'while it was yet dark.'

bringing the spices. So Mark. Matthew has simply 'to see the sepulchre.'

2. *the stone rolled away.* A point on which all the Evangelists agree. Was the great stone moved to call the attention of the disciples to the interior of the tomb and the undisturbed linen wrappings? Obviously it was not to let the sacred Body issue forth: it had done so already, even as some twelve hours later it penetrated and left the fast-closed Upper Room. Cf. note on *v.* 12.

St Matthew describes how the movement of the stone happened: but he does not say the women saw the angel or the earthquake move it (Mat xxviii 2–4). According to St Luke and St Mark they entered before they saw any angel.

3. *they entered in.* In all three Synoptic Gospels the Women inspect the interior of the tomb (for Mat xxviii 6b implies it). St John says St Mary Magdalene 'looked in'; he also speaks of a very careful inspection by St Peter (see note on *v.* 12) and St John.

two men, i. e. Angels (cf. Ac i 10). Mark says 'a young man ... arrayed in a white robe'; Matthew 'an angel ...' whose 'appearance was as lightning, and his raiment white as snow,' *outside* the tomb (xxviii 3). John speaks of two angels appearing to Mary Magdalene alone, one at the head, and one at the feet, within the tomb.

It is noticeable that Matthew speaks of *two* blind men where Luke and Mark have only one (cf. on xviii 35). In each case the spokesman among two, or the more prominent, may have been remembered and the other passed out of mind. But Matthew's source here seems largely independent of the other two, and of the women's report.

5. *bowed down their faces*: as to supernatural beings; cf. Josh v 13, Judg xiii 20, Tobit xii 16–22. This effect upon the women at once suggests that the 'men' were Angels. Angels are often so named in the O.T., e. g. Josh v 13, Ezek xl 3, Dan ix 21, Zech i 8.

Why seek ye ...? Mat xxviii 5, 6, Mk xvi 6 are quite differently worded, and independent of each other: all three Synoptists in *substance* the same.

6. *He is not here, but is risen.* This is one of the phrases for which MS authority is doubtful. Possibly it may have been interpolated from Mat xxviii 6.

when he was yet in Galilee. Mk xvi 7 and Mat xxviii 7 have here 'He goeth before you into Galilee.' This is one of the instances of the use of the same word or phrase with a different meaning or context cited by Sir John Hawkins as testimony to the likelihood of an *oral* source side by side with the written document used by our first and third Evangelists (*Hor. Syn.*, p. 73, cf. p. 67). Dr Bartlet (*Oxf. Stud.*, p. 339) sees in it a token of a special *written* source. Godet (Eng. Tr. ii, pp. 79, 81) finds similar instances in Lk xi 39–44 when compared with Mat xxiii 25–27.

It is supposed that St Luke, finding a strange mention of 'Galilee' here in the record (written or oral), and not being aware of any post-resurrection appearances except in the neighbourhood of Jerusalem, was constrained to interpret in this way. Some think that, for a like reason, he transferred the miracle of Jn xxi to the early Galilean Ministry. See note on v 1–11.

It may be observed that the fourth Gospel deliberately 'redresses the balance' of the Synoptists as to post-resurrection appearances in Galilee, as with regard to work in Judaea and Jerusalem during the Ministry.

On the other hand, it is possible that St Luke is the more correct here. All three Synoptists as a matter of fact locate our Lord's first prediction of the Passion in Galilee. He may be reporting the women's 'remembrance' of the words spoken (*v.* 8), and 'He goeth before you into Galilee' be a corruption of the saying he gives; natural in those who were aware of subsequent Galilean appearances.

The first two Gospels actually record the earliest appearances at Jerusalem, [Mk] xvi 9, 12, 14, Mat xxviii 9 (where, however, the invitation to Galilee is repeated by the Lord Himself).

7. *saying that the Son of man.* This apparently refers back to the first prediction of the Passion (ix 22), though the actual specification of *crucifixion* enters into none of the predictions recorded by St Luke.

8. *they remembered his words.* A point not noted by either of the other two Synoptists. It looks almost as though St Luke desired to emphasize the correctness of the account given in *v.* 6, on the testimony of one of the women—probably Joanna.

9. *the rest.* Cf. *v.* 33, 'them that were with them.' It is from one of this 'Second Circle' of the disciples that Dr Bartlet suggests (*Oxf. Stud.*, p. 344) St Luke may have derived his special knowledge of the Seventy (xi 1 sqq.).

10. *Now they were, &c.* On the position of this verse cf. note on xxiv 1–12. The variations in the enumeration of the holy women are interesting. Mary Magdalene is mentioned by all the Evangelists and comes first in each list; Mary mother of James by all three Synoptists, Salome in Mark alone, Joanna in Luke alone. (May we suppose that Salome, Mark's informant, saw but one angel; Joanna (*v.* 4) two?)

mother of James. So Mark here, but in xv 40 'of James the less and of Joses'; Matthew has 'the other Mary.' An interesting situation is developed if we identify (as is not impossible) Clopas with Alphaeus, and 'Mary of James' with 'Mary (wife) of Clopas' (Jn xix 25). This Mary will then be the mother of one Apostle, 'James son of Alphaeus,' and perhaps of two; for in Mark (ii 14) St Matthew is called 'Levi, son of Alphaeus.' But neither of these identifications is *certain.*

Joanna: recorder perhaps of xxiii 8–12, 27–31 as well as of the details just given. Cf. note on viii 3.

On artists' representations of the Women at the Sepulchre see Jameson, *Hist. of O.L.*, vol. ii, pp. 272–277. Notable is the early picture of Duccio at Siena which wonderfully depicts the awe of the 'Three Maries' at the sight of the Angel.

(b) 12 *St Peter at the Sepulchre*: cf. Jn xx 3–8

12 [1]But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen cloths by themselves; and he [2]departed to his home, wondering at that which was come to pass.

[1] Some ancient authorities omit ver. 12.
[2] Or, *departed, wondering with himself*

If this verse be genuine (see below) it adds one point more to the evidence that the 'empty Tomb' was carefully inspected. It reads like an independent and imperfect report of the visit more fully described in the fourth Gospel: but is thought by some to be a later interpolation based on that passage, because the verse is omitted by Codex Bezae (D) and a certain group of minor MSS, and also by the old Latin and old Syriac versions. The evidence of the 'clothes' is elaborated in Jn xx 5–8, and that of the empty Tomb is in Mat xxviii 12–15 made the subject of false witness and so explained away by our Lord's enemies. Dr Latham, *The Risen Master*, pp. 36, 37, 46, pictures our Lord's Body as 'melting' out of the enwrapping linen in a spiritualized form, and so leaving it precisely *in situ* (see Ragg, *Evid. Christ.*, pp. 93, 94).

The textual evidence for the passage places it in the class styled by Westcott and Hort, 'Western non-interpolations' (cases, i. e., in which the Western scribes have refrained from transmitting an interpolated addition which has attained a very general acceptance owing to the authority of 'Eastern' MSS); of these there are no less than eight instances in this chapter. See Plummer's additional note, pp. 566–569.

It is held by Blass (cf. Introd., p. xlii) that the longer form, which contains these eight passages, and also xxii 19b–20 (see note there), and the shorter, which omits these, are *both* genuine, representing two successive editions of the work from St Luke's own hand: the longer for Theophilus, the shorter for the use of the Roman Church.

Here, according to Canon Streeter (*Hibbert Journal*, xx (Oct. 1921), pp. 103–112) ended 'Proto-Luke'—St Luke's first edition which began at ch iii 1, and consisted of Q + special Lucan matter; composed, he thinks, at Caesarea about A. D. 60 and re-edited and enlarged to the present dimensions some 20 years later. In iii 1—xxii 14 the non-Marcan matter is estimated as 671 verses: the inserted Marcan matter as 346 verses at most.

(2) 13–43 The Walk to Emmaus: The Appearance in the Upper Room

13–35. Appearance to the Two Disciples. The significance of this incident, which St Luke would seem to have derived from a special source (Cleopas, or Joanna, or Philip ?), and which, in Dr Latham's words, is 'strong in those latent and minute indications of verity that we have lately learned to prize,' is well summed up in Dr Hermitage Day, *op. cit.*, pp. 17–25.

13 And behold, two of them were going that very day to
a village named Emmaus, which was threescore furlongs from
Jerusalem. 14 And they communed with each other of all
these things which had happened. 15 And it came to pass,
while they communed and questioned together, that Jesus
himself drew near, and went with them. 16 But their eyes
were holden that they should not know him. 17 And he said
unto them, [1]What communications are these that ye have one
with another, as ye walk ? And they stood still, looking sad.
18 And one of them, named Cleopas, answering said unto
him, [2]Dost thou alone sojourn in Jerusalem and not know the
things which are come to pass there in these days ? 19 And
he said unto them, What things ? And they said unto him,
The things concerning Jesus of Nazareth, which was a prophet
mighty in deed and word before God and all the people:
20 and how the chief priests and our rulers delivered him up
to be condemned to death, and crucified him. 21 But we
hoped that it was he which should redeem Israel. Yea and
beside all this, it is now the third day since these things came
to pass. 22 Moreover certain women of our company amazed
us, having been early at the tomb; 23 and when they found
not his body, they came, saying, that they had also seen
a vision of angels, which said that he was alive. 24 And cer-
tain of them that were with us went to the tomb, and found
it even so as the women had said: but him they saw not.

[1] Gr. *What words are these that ye exchange one with another.*
[2] Or, *Dost thou sojourn alone in Jerusalem, and knowest thou not the things*

13. *And behold, two of them.* 'And behold' suggests a Jewish (written) source. Neither of these two was a member of the Apostolic Body (cf. *v.* 33): the name of one is given us as Cleopas—possibly indicating the source of Luke's information. Dr Sanday thinks he might belong to Herod's *entourage*. That the unnamed companion

was St Luke himself is improbable in view of the implications of Lk i 2, though it was an early conjecture.

Emmaus. Josephus gives the name *Ammaus* to a village 5 miles west of Jerusalem now called *Kolônijeh*; cf. Sanday, *Sacred Sites*, p. 30.

15. *Jesus himself drew near.* Dante, in the lovely scene where the spirit of Statius joins himself and Virgil (*Purg.* xxi 7–9), uses this incident as a simile, suggesting (what is probably intended) that Christ overtook them from behind. 'Lo, even as Luke describes that Christ appeared to the two upon the road, after He had risen from the tomb . . .'

> Ed ecco, sì come ne scrive Luca
> Che Cristo apparve ai due ch' erano in via
> Già surto fuor della sepulcral buca. . . .

16. *their eyes were holden.* Was it by His will? If so, we must translate the next phrase 'in order that they might not recognize Him'—'lest they should . . .' But if it was due to some inherent difficulty in recognizing the *glorified* Christ (and there are four indications of such difficulty in the Gospels besides this: one of them, *v.* 37); then we must render 'so that they did not recognize Him'; which the Greek will equally bear.

19–24. The conversation (which Cowper treats as a type of what true conversations should be) here becomes much more natural and animated if (as suggested by Dr Lock) we conceive the two friends 'tumbling over one another' in their eagerness to tell the story. Cf. the picturesque phrase of *v.* 17 ἀντιβάλλετε πρὸς ἀλλήλους, words 'that ye exchange with one another,' R.V. marg.:

Jesus. What things do you mean?

19 *Cleopas.* Why, about Jesus of Nazareth——

Friend. Who in the eyes of God and all the people was a prophet mighty in deed and word——

20 *C.* And how the Chief Priests and our leading men gave him up to be sentenced to death, and afterwards crucified him——

21 *F.* But we were hoping that he was the destined deliverer of Israel——

C. And besides all this, it is now three days since these things occurred——

22, 23 *F.* And what is more, some of the women of our company amazed us . . . which said that he was alive——

24 *C.* And some of us went to the tomb, and found it just as the women had said, but him they saw not.

25–27. Christ's rebuke and illuminating Discourse (cf. *v.* 44).

25 And he said unto them, O foolish men, and slow of heart to believe [1]in all that the prophets have spoken! 26 Behoved it not the Christ to suffer these things, and to enter

[1] Or, *after*

into his glory ? 27 And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself.

25. *slow of heart to believe in all, &c.* ' Heart ' in Scripture includes intellect as well as feeling. On the side of *feeling* the two were right. It was loyalty and love that made them dwell on their disappointment ; and made them bold (or careless) enough to discuss the matter with one they supposed to be a stranger. It was to such loyalty and love that the post-resurrection appearances were vouchsafed, for such a temper alone could appreciate the Lord's resurrection-life and presence. But they had not allowed it free play. Though *vv.* 19–21 showed that they were ready to receive light from O.T. prophecy, they had not drawn conclusions for themselves. ' Slow of heart ' on the intellectual side.

26. *Behoved it not the Christ to suffer* : cf. *vv.* 44, 46 and Ac iii 18, 1 Pet i 11. The predictions of the Passion, ix 22, &c., were doubtless based on our Lord's meditations on the O.T., and specifically on Isa liii and some of the Psalms. But the ' behoved ' goes behind prophecy into essential conformity with men's needs : cf. the similar phrase ' it became him ' in Heb ii 10.

and to enter into his glory : at the moment of death ? or at His resurrection ? Or even (as Jn xiii 31 seems to indicate) at the Last Supper ?

27. *beginning from Moses.* Surely not an array of proof-texts, but rather an interpretation of the general line of Messianic Prophecy. We have no right to ' draw a blank cheque ' on this comprehensive reference in support of our favourite proof-texts (any more than on Ac i 3 in favour of our best-loved rites and ceremonies) ; but surely it justifies us, e. g., in assuming that the first generation of Christians (cf. Ac viii 35) were not deluded in applying Isa liii to our Lord's atoning sacrifice ?

28 And they drew nigh unto the village, whither they were going : and he made as though he would go further. 29 And they constrained him, saying, Abide with us : for it is toward evening, and the day is now far spent. And he went in to abide with them. 30 And it came to pass, when he had sat down with them to meat, he took the [1]bread, and blessed it, and brake, and gave to them. 31 And their eyes were opened, and they knew him ; and he vanished out of their sight. 32 And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures ?

[1] Or, *loaf*

29. *Abide with us.* An instinctive yearning. Their *hearts* had already recognized Him (cf. *v.* 32) though their minds lagged behind. The verse forms the text and starting-point of one of the best loved of our modern hymns—Lyte's 'Abide with me.'

30. *he took the bread, and blessed it.* The Middle Ages, following St Augustine and Theophylact, identified this act with the eucharistic blessing; but apart from the unlikelihood of a celebration between the Last Supper and Pentecost, it seems improbable that these two can have been present at the Institution (see note on xxii 14). More likely is it that the eucharistic blessing of the Great Thursday was a sort of climax giving a new and supreme significance to the Lord's daily acts of blessing before distributing food to His 'family' of disciples. This climax would be foreshadowed by the solemnity of special occasions like the Feeding of the Five Thousand (cf. ix 16), which in the fourth Gospel is clearly prophetic of the Eucharist.

Christian Art has not often figured this scene as a Eucharist: cf. Carpaccio's picture in S. Salvadore, Venice, and Rembrandt's in the Louvre, which Mrs Jenner (*op. cit.*, p. 162) characterizes as 'Rembrandt's nearest approach to a noble picture.' The National Gallery has two pictures of this episode, both of the sixteenth century: No. 753, Altobello Melone, portraying the journey to Emmaus, and No. 172, Caravaggio, picturing the meal. Earlier is Duccio's picture at Siena. The meeting is thought to be 'symbolized' in Fra Angelico's beautiful representation, over the Guest Room door at S. Marco, of two Dominican pilgrims welcoming the Saviour. See further, Jameson, *Hist. of O. L.*, vol. ii, pp. 287–297.

31. *vanished.* St Luke uses a poetical word, ἄφαντος, which occurs here only in the N.T. This 'vanishing power' of His resurrection body is only here directly mentioned, though it is implied after the appearances of Jn xx 23 and 29 (not necessarily in Mat xxviii 10, Jn xx 17, where those who have seen Him are *sent away* on errands). It is the counterpart of the power of suddenly becoming visible (Lk xxiv 36, Jn xx 19, 26).

32. *Was not our heart burning?* This gives the key to the self-revelation of Jesus which had just occurred. It was possible because their hearts were 'in tune' to receive it.

33–35. The Two Disciples join the Eleven in Jerusalem.

33 And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, 34 saying, The Lord is risen indeed, and hath appeared to Simon. 35 And they rehearsed the things *that happened* in the way, and how he was known of them in the breaking of the bread.

33. *they rose up that very hour*: for the expression, cf. xiii 31.

They cannot contain themselves for joy, and feel they must share it with the brethren at Jerusalem. Cf. 2 Kgs vii 9.

the eleven. A loose expression (for Thomas was absent, Jn xx 24) but easily intelligible.

and them that were with them: cf. 'all the rest,' *v.* 9, and note there. The band would doubtless include the women, and perhaps also some or all of the hundred and twenty of Ac i 15.

34. *hath appeared to Simon.* The obvious reference (as suggested above) is to one of the 'Eleven,' Simon Peter. St Luke, who after the choice of the Twelve habitually speaks of this Apostle as 'Peter' (viii 45, ix 28 sqq., xii 41, xviii 28, xxii 8, 54 sqq., xxiv 12), names him as 'Simon' before his apostleship (iv 38, v 3 sqq.) and always in the mouth of our Lord (v 10, xxii 31). This appearance to 'Cephas' is named by St Paul in 1 Cor xv 5, and may perhaps be numbered among the Pauline touches of St Luke's Passion Story. It is curious that none of the Gospels records a special appearance to the Lord's Blessed Mother. That such was vouchsafed has been largely assumed in Church tradition, and Christian Art has taken up the theme.

35. *And they*: adduced their own piece of evidence to strengthen the joyful conviction. [Mk] xvi 13 strangely says 'Neither believed they them': a touch that militates against the theory that [Mk] xvi 12, 13 is *simply* a summary of Lk xxiv 13 sqq.

in the breaking of the bread. The same phrase in Ac ii 42 describes one of the four fundamental points of Pentecostal Church Life. There its reference seems to be to Eucharist or *Agapé* or both. Here the reference itself is non-eucharistic (see note on *v.* 30); but the appearance referred to and the pondering on it may have helped the Apostolic Church to a fuller development of eucharistic doctrine.

36–43. The Appearance in the Upper Room.

36 And as they spake these things, he himself stood in the midst of them, [1]and saith unto them, Peace *be* unto you. 37 But they were terrified and affrighted, and supposed that they beheld a spirit. 38 And he said unto them, Why are ye troubled? and wherefore do reasonings arise in your heart? 39 See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. 40 [2]And when he had said this, he shewed them his hands and his feet. 41 And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat? 42 And they gave him a piece of a broiled fish.[3] 43 And he took it, and did eat before them.

[1] Some ancient authorities omit *and saith unto them, Peace* be *unto you.*
[2] Some ancient authorities omit ver. 40.
[3] Many ancient authorities add *and a honeycomb.*

36. *he himself stood in the midst of them* : cf. Jn xx 19. It seems most probable that these two passages refer to the same Appearance, though each Evangelist emphasizes different aspects of the scene.

Peace be unto you. The ordinary Hebrew salutation, but fraught with special meaning in Jesus's mouth (Jn xiv 27, xvi 33), and with memories of that same Upper Room on the previous Thursday. Henceforth it was to become a regular factor in the Apostolic greetings (see N.T. Epistles, *passim*), in combination (if we may count χαρά and χάρις as cognates) with the Gentile 'grace' implied in our Lord's other recorded post-resurrection salutation 'All hail' (χαίρετε, Mat xxviii 9).

Whether it is a genuine part of Luke's original text is doubtful : this is one of D's omissions, and Westcott and Hort's 'Western non-interpolations.' See note on *v.* 12. It may be an interpolation from Jn xx 19.

37. *terrified and affrighted.* Even Peter, and the two recently arrived, who had already seen Him. There was nothing alarming in being overtaken on the road : but the sudden appearance in a locked and bolted room (Jn xx 19) startled them, as had the sight of Him walking on the waters in the storm (Mk vi 49). John has no hint of this—only their joy at seeing Him : cf. *v.* 41. Mk xvi 8 has a similar description of the alarm of the women at finding the tomb empty.

39. *See my hands and my feet, that it is I myself.* Not a flimsy ghost—probably alluding to those infallible 'identification marks,' the prints of the nails. There is an apparent contrast here between St Luke's description of our Lord's risen Body and his friend St Paul's description of the spiritualized resurrection-body in 1 Cor xv 37, 44, 50. See further, *vv.* 42, 43. The same 'solidity,' amenable to touch as well as sight, is suggested by Jn xx 27.

40. *And when he had said this, he shewed them his hands and his feet.* Of very doubtful MS authority : possibly an adaptation of Jn xx 20.

41. *disbelieved for joy, and wondered.* Here Luke is the 'psychologist.' Like so many other indications in the Resurrection documents (cf., e. g., *vv.* 5, 11, 12, 21–24) it cuts across the argument that the Appearances may have been hallucinations coming upon minds predisposed, in whom 'the wish was father to the thought.'

42, 43. *. . . a piece of a broiled fish. And he took it, and did eat.* This trait in the story, to those who witnessed it most convincing, is for us the most difficult. We can only suppose it an accommodation to the needs of their faith. Cf. E. R. Bernard, Hastings' *D.B.*, art. 'Resurrection,' p. 234.

In Ac x 41 Peter speaks of 'us who did eat and drink with him after he rose from the dead.' But that might be satisfied by Jn xxi 13 where He feeds His disciples with fish and bread by the lake-side. We must remember that the narrator is (*a*) Luke the physician, the most scientific of the Evangelists, and (*b*) the companion of the

writer of 1 Cor xv and 2 Cor v 1, and (*c*) the only Evangelist who plainly speaks of our Lord's resurrection-body as 'vanishing' at will. We have not the data for judging exactly the nature of that body nor the degree of its correspondence with that which may one day be ours by His grace: only we may safely conclude that it is, like the 'natural body' but more perfectly, a medium of expression of the spirit and personality, and that it has gifts and capacities from our present point of view 'supernatural.'

(3) 44–53 Summary from Easter to the Ascension

From any indication in the Gospel itself all this might have occurred on the same day, or rather night. It was already late when the two disciples started on their 5-mile walk back to Jerusalem. Then some time must be allowed for the incidents of *vv.* 33–43. May Luke have pictured a repetition of the nightly walk up the slope of the Mount of Olives of the previous week? (xxi 37): the disciples, now a larger band, and with a very different outlook, filing down and up in the moonlight, as on the fatal Thursday, from the Upper Room, over Kidron and past Gethsemane? (But see Plummer's note, p. 564, on *vv.* 50–53.) If so, he acquired much more detailed information before writing Ac i, and was able to correct his error, realizing that the 'Appearances' had spread over 40 days. Ac i 1–12 is thus our final authority for the Great Forty Days, representing the Evangelist's more mature judgement.

More probably, however, he has simply left vague what he found vague, and refused, as so often in the 'Great Interpolation' (ix 51—xviii 11), to define beyond the point allowed by his information. It will then be a summary of sayings and movements spread over an indefinite time. Accepting this point of view, it is natural for the harmonist to insert here (and there is ample margin for them in Ac i 3) the Galilean incidents of Jn xxi 1–23 and Mat xxviii 16–20.

(a) 44–49 *The Last Commission*

44 And he said unto them, These are my words which
I spake unto you, while I was yet with you, how that all
things must needs be fulfilled, which are written in the law
of Moses, and the prophets, and the psalms, concerning me.
45 Then opened he their mind, that they might understand
the scriptures; 46 and he said unto them, Thus it is written,
that the Christ should suffer, and rise again from the dead the
third day; 47 and that repentance [1]and remission of sins
should be preached in his name unto all the [2]nations, beginning

[1] Some ancient authorities read *unto*.
[2] Or, *nations. Beginning from Jerusalem, ye are witnesses*

from Jerusalem. 48 Ye are witnesses of these things. 49 And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.

44. *And he said unto them.* At first sight a continuation of the narrative of *vv.* 36–43. But see preceding note.

my words which I spake unto you. Like the angel's message (*v.* 6) this refers back to such utterances as ix 22, xviii 31–33, and doubtless also many such sayings unrecorded in our Gospels. To the two on the road to Emmaus He had already given the light on the O.T. which He is now about to grant to the larger group, expanding His earlier predictions of the Passion and Resurrection.

while I was yet with you. The same phrase is used in Ac ix 39 of dead Dorcas, looking back to the time before her decease. It throws light on the incident of the 'broiled fish' (*v.* 43), suggesting that He is not there eating for need of material food as in the old days: only for witness. He has not come back to be 'with them' as Dorcas would come back, as Lazarus, and Jairus's daughter, and the young man of Nain—to share with them again the conditions of the 'life after the flesh.' He has passed into another state. His relations with them are changed; His visible appearances intermittent. Yet in a spiritual (and therefore more real) sense, He is to be 'with them all the days, even to the consummation of the age,' Mat xxviii 20.

the law of Moses, and the prophets, and the psalms. 'Moses' and 'the Prophets' alone were mentioned in *v.* 27. This threefold division (cf. Preface to Ecclesiasticus) is probably intended to embrace the O.T. canon in its entirety: the *Law* = Pentateuch; the *Prophets*, (*a*) 'Former' = Joshua—2 Kings (excluding Ruth), (*b*) 'Later' = Isaiah, Jeremiah, Ezekiel, and the 'Twelve' (Minor) Prophets; *Psalms* standing for the *Writings* ('Hagiographa') = all the other books, including Ruth, Chronicles, Ezra–Nehemiah, and Daniel. The Psalter formed a leading factor of this last group, especially from the point of view of the Messianic Hope, and in Hebrew Bibles usually heads the third Canon. This last group, completing the circle of the Hebrew Scriptures, was not, as a matter of fact, formally 'canonized' till about A. D. 90, but by the first century all those writings were generally recognized as 'Scriptures.'

Our Lord here sets His seal on the belief, so strong in Christian thinkers of all ages, that the permanent value of the O.T. as a whole lies in its witness to Christ. Cf. Jn v 39, *Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me.*

47. *and that repentance . . . should be preached . . .* This is what we find St Peter doing after Pentecost: Ac ii 38, iv 12. Is this the conclusion of His summary of O.T. teaching; or does a special

injunction of our Lord's begin here ? It is difficult to find chapter and verse in the O.T. for this preaching of repentance in the Messiah's name, though such passages as Mal iv 5, 6 strike the same note.

49. *And behold, I send forth, &c.* The Pentecostal Gift of Ac ii. This is one of the main scriptural grounds for the famous ' *Filioque* clause,' which asserts of the Holy Spirit that He ' proceedeth from the Father and the Son.'

tarry ye in the city : cf. Ac i 4. Apparently inconsistent with Mat xxviii 16–20 where ' the Eleven,' and Jn xxi where several of the Apostles, meet the Lord (by appointment, Mat) in Galilee. But the difficulty vanishes if these words were spoken after the *return* from Galilee. See prelim. note on *vv.* 44–53.

(b) **50–53** *The Ascension.* Cf. [Mk] xvi 19, Ac i 9

50 And he led them out until *they were* over against Bethany : and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he parted from them, [1]and was carried up into heaven. 52 And they [2]worshipped him, and returned to Jerusalem with great joy : 53 and were continually in the temple, blessing God.

[1] Some ancient authorities omit *and was carried up into heaven.*
[2] Some ancient authorities omit *worshipped him, and.*

50. *over against Bethany.* The actual scene of the Ascension is probably the summit of the Mount of Olives, where the Church has been erected—above Bethany to the westward, and about a mile distant from it—or else one of the lower ridges nearer the main road from Jerusalem. It is not *a priori* probable that He would choose a ' public ' place, too near a frequented track.

51. *while he blessed them.* Beautifully recorded as the Master's last visible act. This is not repeated in the Acts account, though a blessing is implied in His last recorded speech there : ' Ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth ' (Ac i 8).

he parted from them. The same phrase is used as in Gethsemane (xxii 59), which has led some who—on MSS authority—doubt the genuineness of the next clause to regard this ' parting ' as just like the previous ones except for its being the *last.*

was carried up into heaven. The MS evidence against this clause is that of the ' Western non-interpolations ' (see note on *v.* 12) reinforced by ℵ ; but the circumstantial evidence in its favour is of the strongest. Westcott and Hort, who double-bracket it in their Text, claim that the Ascension did not apparently ' lie within the proper scope of the Gospel,' but St Luke himself, in Ac i 1–2 asserts that the *terminus ad quem* of his ' former treatise ' was ' the day in which he was received up.' St Matthew does not

record the Ascension, but in xxvi 64 he makes Christ foretell His session at 'the right hand of power.' St John also omits to narrate the fact, but his *references* to it are the most numerous and explicit of all (Jn i 51, vi 62, xiii 3, 33, xiv 28, xvi 5, 10, 18). St Mark's genuine narrative does not record it: but that is confessedly incomplete, and the appendix [Mk] xvi 19 does. For the frequent references in St Paul, St Peter, and the Epistle to the Hebrews see the article 'Ascension' in Hastings' *D.C.G.* i, esp. p. 126. For the doctrine of the Ascension see that and Denney, s.v. in Hastings' *D.B.* i.

Early representations of the Ascension depicted only the feet of Christ as visible. Fra Angelico was the last to use this device. On the Ascension in Christian Art, see Jameson, *Hist. of O. L.*, vol. ii, pp. 305–313.

52. *they worshipped him.* Cf. Mat xxviii 17.

53. *were continually in the temple, blessing God.* This, and the preceding clause form a perfect conclusion to St Luke's book, which ends, as it began, on the note of joy and blessing. Cf. Introd., p. xxxix.

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